

THE
POSEY OF PRAYERS;

OR THE

Key of Heaven:

BEING A

MAGAZINE OF DEVOTION,

COLLECTED FROM

CATHOLIC AUTHORS,

AND ADAPTED TO

ALL PERSONS AND OCCASIONS.

THE EIGHTH EDITION, REVISED.

*Oratio Justi Clavis est Celi: ascendit Precatio, & descendit
Dei Misericordia. Aug.*

The just Man's Prayer is the Key of Heaven: our Petitions ascend to God, and his Mercies descend to us.

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TO THE
READER.

CHRISTIAN READER,

THE little Book I here present to your perusal and practice, contains, I think, such a number of useful and necessary Prayers and other Devotions, and so suitable to all persons and every occasion, (especially mariners, and such whose business or necessities will not allow them time or opportunity to attend the publick sacrifice of the Mass) as are no where else to be met with in any one Volume.

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I have

I have compiled them from different Catholic authors, and inserted them in the best order I could; which I first did for my own private use, merely to save the time and trouble of turning over a number of books for a few particular prayers I often had occasion to make use of: But when I considered the expence also of purchasing such books for the sake of those Prayers only, which many others might have occasion for as well as myself, I resolved to publish my whole collection for the common good; and I doubt not it will prove of general use, which will be a sufficient recompence for the trouble I have taken.

I am, with sincere wishes for your present and future happiness,

Yours, &c.

THE EDITOR.

August, 1798.

A TABLE

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TABLE

OF ALL

THE FEASTS

THAT ARE TO BE OBSERVED BY THE

Catholics of England.

The Holidays of Obligation are in Small-capital Letters.

All the SUNDAYS throughout the Year.

Jan. 1. The CIRCUMCISION, or New-year's-day.

6. The EPIPHANY, or Twelfth-day.

Feb. 2. The Purification, or Candlemas-day.

24. St. Matthias, apostle.

Mar. 19. St. Joseph.

25. ANNUNCIATION of the B. V. or Lady-day.

April 23. St. George the Martyr.

May 1. St. Philip and St. James, apostles.

3. The Finding of the Cross.

- June 24. The Nativity of St. John Baptist.
 29. St. PETER and St. PAUL.
 July 25. St. James, apostle.
 26. St. Anne, Mother of the B. Virgin.
 Aug. 10. St. Laurence, martyr.
 15. ASSUMPTION of the B. Virgin.
 24. St. Bartholomew, apostle.
 Sept. 8. The Nativity of the B. Virgin.
 21. St. Matthew, apostle.
 29. Michaelmas-day.
 Oct. 28. St. Simeon and St. Jude, apostles.
 Nov. 1. ALL SAINTS.
 30. St. Andrew, apostle.
 Dec. 8. The Conception of the B. Virgin.
 21. St. Thomas, apostle.
 25. CHRISTMAS-DAY.
 26. St. Stephen the Martyr.
 27. St. John, apostle.
 28. Holy Innocents.
 29. St. Thomas of Canterbury.

MOVEABLE FEASTS.

EASTER-MONDAY.

Easter-Tuesday.

ASCENSION-DAY.

WHITSUN.

WHITSUN-MONDAY.

Whitsun-Tuesday.

CORPUS-CHRISTI-DAY.

THE FAST DAYS.

1. Forty days of Lent.
2. Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday of the first week in Lent; of Whitsun week; of the third week in September; and of the third week in Advent.
3. Wednesdays and Fridays of all the four weeks of Advent.
4. Vigils or Eves of Whit-sunday, of the Saints Peter and Paul, of the Assumption of the Blessed Virgin, of All-Saints, and of Christmas-day.

THE ABSTINENCE DAYS.

1. Sundays in Lent.
2. Three Rogation-days, being the Monday, Tuesday, and Wednesday before Ascension-day.
3. St. Mark, April 25, unless it fall in Easter week.

4. All

4. All Fridays and Saturdays, except Christ-mas-day fall upon a Friday or Saturday, then it is not Abstinence.

ADVENT.

The first Sunday of Advent is always that which either falls on St. Andrew's-day, or the next to it either before or after; that is, from the 27th of November to the 3d of December.

THE TIME OF MARRIAGE.

The solemnizing of Marriage is forbidden from the first Sunday of Advent, till after the Twelfth day; and from Ash-Wednesday till after Low-Sunday; all other times it may be solemnized.

A TABLE OF MOVEABLE FEASTS.

Year	D. L.	Ash- Wed- nesday.	Easter- Sunday.	Whit- sunday.	1 st Sun. of Advent.
1798	G	Feb. 21	Apr. 8	May 27	Dec. 2
1799	F	Feb. 6	Mar. 24	May 12	Dec. 1
1800	E	Feb. 26	Apr. 13	June 1	Nov. 30
1801	D	Feb. 18	Apr. 5	May 24	Nov. 29
1802	C	Mar. 3	Apr. 18	June 6	Nov. 28
1803	B	Feb. 23	Apr. 10	May 29	Nov. 27
1804	AG	Feb. 15	Apr. 1	May 20	Dec. 2
1805	F	Feb. 27	Apr. 14	June 2	Dec. 1
1806	E	Feb. 19	Apr. 6	May 25	Nov. 30
1807	D	Feb. 11	Mar. 29	May 17	Nov. 29
1808	CB	Feb. 24	Apr. 17	June 5	Nov. 27
1809	A	Feb. 15	Apr. 2	May 21	Dec. 3
1810	G	Mar. 7	Apr. 22	June 10	Dec. 2
1811	F	Feb. 27	Apr. 14	June 2	Dec. 1
1812	AD	Feb. 12	Mar. 29	May 17	Nov. 29
1813	C	Mar. 3	Apr. 18	June 6	Nov. 28
1814	B	Feb. 23	Apr. 10	May 29	Nov. 27
1815	A	Feb. 8	Mar. 26	May 14	Dec. 3
1816	GF	Feb. 28	Apr. 14	June 2	Dec. 1
1817	E	Feb. 19	Apr. 6	May 25	Nov. 30
1818	D	Feb. 4	Mar. 22	May 10	Nov. 29
1819	C	Feb. 24	Apr. 11	May 30	Nov. 28
1820	BA	Feb. 16	Apr. 2	May 21	Dec. 3
1821	G	Mar. 7	Apr. 22	June 10	Dec. 2
1822	F	Feb. 20	Apr. 7	May 26	Dec. 1
1823	E	Feb. 12	Mar. 30	May 18	Nov. 30
1824	DC	Mar. 3	Apr. 18	June 6	Nov. 28

Plenary

Plenary + Indulgences

Granted to the Faithful, throughout this Kingdom.

I. ON Christmas-day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, i. e. from Palm-Sunday to Low-Sunday, inclusively.

VI. From Whitsunday to the end of the octave of Corpus Christi.

V. On the feast of St. Peter and St. Paul, and during the octave.

VI. From the Sunday preceding the festival of the Assumption of the blessed Virgin Mary to the twenty-second day of August, inclusively. But if the festival of the Assumption fall on a Sunday, the Indulgence begins on that day.

VII. On the Sunday preceding the festival of St. Michael to the Sunday following, inclusively. But if the festival of St. Michael fall on a Sunday, the Indulgence begins on that day.

VIII. From

VIII. From the Sunday preceding the festival of All-Saints, to the eighth day of November, inclusively. But if the festival of All-Saints falls on a Sunday, the Indulgence begins on that day.

Conditions of the I. III. VI. and VII. are,

1. To confess their sins with a sincere repentance to a priest approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechisms or sermons, be done on the same day with the communion; but only that persons be in a disposition or readiness of mind to do these things, or
some

some of them at least, when opportunity shall offer.

Conditions of II. IV. and VIII. are,

1. To confess their sins with a sincere repentance to a priest approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this nation.

V. To the indulgences formerly granted, his late holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English missions, who being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.



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THE PRINCIPAL
FEASTS AND HOLIDAYS

IN THE
WHOLE YEAR EXPOUNDED.

SUNDAY, or our Lord's Day, (*Dies Dominica*) is a day dedicated by the apostles to the more particular service and honour of Almighty God, and transferred from the Jewish sabbath to the day following, in memory of Christ our Lord's having risen from the dead, and sent down the Holy Ghost on that day; whence it is called our Lord's day, and Sunday from the old heathen denomination of *dies solis*, the day of the sun, to which it was sacred.

1 January. The Circumcision of our Lord, vulgarly called New-year's-day, is a feast instituted by the church in memory of the Circumcision of our Lord on the eighth day from his nativity, according to

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the prescript of the old law (Gen. xvii. 12) when he was named Jesus, as the angel had foretold, (St. Luke i. 31.) and began to shed his infant blood by the stony knife of circumcision: and it is called New-year's-day from the ancient account of the old Romans, who began their year from that day.

6 Jan. Twelfth-day, or the Epiphany of our Lord, is a feast solemnized in memory and honour of Christ's manifestation of himself to the Gentiles by an extraordinary star, by which the three wise men were conducted from the east to adore him in the manger, where they offered him gold, frank-incense, and myrrh, in testimony of his divinity, humanity, and royalty, or of his being King, God, and Man. The word Epiphany comes from the Greek, and signifies a manifestation. And it is called Twelfth-day, because celebrated the twelfth day after Christ's nativity. The same day are commemorated the Baptism of our Saviour, and his first miracle;



cle; his changing water into wine at the marriage at Cana of Galilee.

2 February. Candlemas-day, or the Purification of the blessed Virgin, a feast in memory and honour both of the Presentation of our blessed Lord, and the Purification of the blessed Virgin in the temple of Jerusalem, the fortieth day after her happy child-birth, performed according to the law of Moses, Levit. xii. 6. and is called Purification from the Latin word, which signifies to purify; not that the blessed Virgin had contracted any thing by her child-birth which needed purifying, (being the mother of purity itself) but because other common mothers were, by this ceremonial rite, freed from the legal impurity of child-birth, and to which out of her great humility she submitted.

And it is called Candlemas, because before mass is said that day, the church blesses her candles for the whole year, and makes a procession with hallowed or blessed candles in the hands of the faithful, in memory

of the light wherewith Christ illuminated the whole church at his Presentation, when old Simeon styled him, A light to the revelation of the Gentiles, and the glory of his people Israel, Saint Luke ii. 32.

The four Sundays of Septuagesima, Sexagesima, Quinquagesima, and Quadragesima, are days appointed by the church as a remote preparation for the devotion of Lent, a time of penance in which the church calls upon all to prepare for the worthy commemoration of the mysteries of the Passion and Resurrection of Christ; and they have their numeral denominations from Quadragesima Sunday, so called, because it is about the fortieth day before Easter.

Shrovetide, signifies the time of confessing; for our ancestors used to say, We will go to Shrift, instead of, We will go to Confession; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for the
holy

holy observation of Lent, and worthy receiving the blessed sacrament at Easter.

Ash Wednesday, a day of public penance and humiliation in the whole church of God, and so called from the ancient ceremony of blessing ashes on that day, where-with the priest signeth the people with a cross on their foreheads, giving them this wholesome admonition, *Memento homo, quia pulvis es, & in pulverem reverteris*: Remember man, that thou art dust, and into dust thou shalt return; to remind them of their mortality, and prepare them for the holy fast of Lent. The ashes used this day are made of the palms blessed the Palm-Sunday before.

Lent is called in Latin *Quadragesima*, because it is a fast of forty days, except the Sundays, which are not kept as days of fast, but abstinence only, instituted by the church in a grateful commemoration of Christ's fasting forty days and forty nights in the desert; which fast has been observed in England near one thousand

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years,

years, according to Sir Rich. Baker, in his chronicle, fol. 5.

Passion Sunday is so called from the passion of Christ then drawing near, and was ordained by the church more closely to prepare us for a worthy celebration of that solemnity. On this day are covered the crucifixes, &c. in the churches.

Palm Sunday, in memory and honour of the triumphant entry of our Lord into Jerusalem, and so called from the Palm branches which the Hebrew children strewed under his feet, crying Hosanna to the Son of David, Mat. xxi. 15. And hence it is, that yearly, on this day, the church blesses palms, and makes a solemn procession in memory of that humble triumph of our Saviour, all the people bearing palm branches in their hands.

Maundy-Thursdai, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood; and it is called Maundy-Thursdai, *quasi mandatum*, or Mandat Thursdai, from
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the first word of the anthem, *Mandatum novum do vobis*, &c. John xiii. 34. I give you a new commandment (or mandat) that you love one another, as I have loved you ; which is sung on that day in the church when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted the blessed sacrament.

Good Friday, the most sacred and memorable day, on which our Saviour Jesus Christ consummated, on the cross, the great and glorious work of our redemption.

The four Ember weeks (in Latin *quatuor tempora*) are times of public prayer and fasting : instituted, first, to beg of God worthy ministers, who are then ordained ; secondly, to beg his blessing on the fruits of the earth, and to return thanks for the blessings already received.

24 Feb. St. Matthias chosen by the college of apostles to supply the place of Judas the traitor ; he was crowned with martyrdom in Jewry, in the year 74.

12 March.

12 March. St. Gregory, surnamed the Great for his admirable works and indefatigable labours. He sent over for the conversion of our island St. Augustin, with other monks of the venerable order of St. Benedict, for which cause he is worthily styled by Bede, the apostle of England. He died in the year 604.

17 March. St. Patrick; he was sent to preach the gospel to the Irish, which whole nation he converted, and became thereby their apostle. He died in the year 491.

19 March. St. Joseph, the spouse of our blessed lady; he died in Judea, about the 12th year of Jesus Christ.

25 March. Annunciation of the blessed Virgin, a feast in memory of what God has done for man, in sending the angel Gabriel to announce to her that she was chosen to be the mother of the Messias; when she consented, and by the operation of the Holy Ghost the Son of God became incarnate in her sacred womb.

Easter

Easter-day, in Latin *pascha*, a great festival in memory and honour of our blessed Saviour's resurrection, or rising from the dead on the third day after his crucifixion. Mat. xxviii. 6.

Monday and Tuesday following are also kept holy, in memory of some of our Lord's first apparitions after his resurrection; which are commemorated on these two days for the greater solemnity of this feast.

Dominica in albis depositis, commonly called Low-Sunday, is the octave of Easter-day, and so called from the Catechumens' or Neophytes' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Ascension-day, a feast solemnized in memory of Christ's glorious ascension into heaven the fortieth day after his resurrection, in the sight of his apostles and disciples. Acts i. 9, 10.

23 April. St. George, Martyr. He was chosen in a special manner as chief patron

patron to our English nation, at the instance of the glorious Prince Henry V. ere he undertook his expedition for regaining France. At which time also it was ordained by a provincial constitution, that this feast should be kept holy, and his solemnity observed as a double, with an octave, throughout the whole realm.

25 April. St. Mark, the Evangelist, was disciple to St. Peter, who writing his gospel at the request of the Christians at Rome, took it with him into Egypt, where, first preaching at Alexandria, he founded that church; and afterwards being apprehended for the faith of Christ, was put to death in the eighth year of Nero. Upon this day the great litanies are said, and abstinence from flesh is observed, to obtain a blessing upon the fruits of the earth.

1 May. St. Philip and James, apostles. After the first had almost converted all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making
a glorious

a glorious end at Hieropolis, a city of Asia, in the year 54. The second, called also our Lord's brother, was the first bishop of Jerusalem, where, being thrown down from a pinnacle of the temple, and his thighs broken, as also wounded in the head with a fuller's club, he gave up the ghost, and was buried near the temple, in the year 63.

3 May. The Invention of the Holy Cross, otherwise called Holy Rood-day, a feast in memory of the finding the Holy Cross, on which our Saviour suffered, by St. Helen, mother to Constantine the Great, in the year 326, after it had been hid and buried by the Infidels 180 years.

Rogation-Week, being always the next but one before Whit-Sunday.

Whit-Sunday, or Pentecost, a solemn feast in memory and honour of the coming of the Holy Ghost upon the heads of the Apostles, in tongues of fire, according to Acts ii. 3.

Pentecost

Pentecost in Greek signifies the fiftieth, being the Fiftieth day after the Resurrection. And it is called Whit-Sunday from the Catechumens being anciently cloathed in white, and admitted on the eve of this feast to the sacrament of baptism.

Trinity-Sunday, and the octave of Whit-Sunday, dedicated to the honour of the most blessed Trinity; to signify that the works of our redemption and sanctification, then compleated, are common to all the Three Persons.

Corpus Christi Day, which is always the next Thursday after Trinity-Sunday, is a feast instituted by the church in honour of the blessed Sacrament of the Altar, and receives its denomination from the body of Christ substantially present there. On this day, in all Catholic countries, that adorable sacrament is most solemnly carried about in procession, the priest and all the people expressing their devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as
music,

music, flowers strewed along the streets, and their best tapestries upon the walls, &c.

6 May. St. John, Port Latin, a solemnity instituted by the church to commemorate St. John the Evangelist's being by the command of Domitian brought prisoner from Ephesus to Rome, and there by the sentence of the senate (before the gate called Latina) was put into a vessel of boiling oil, but came out more pure and vigorous than he went in. This happened in the year 92.

26 May. St. Augustin, archbishop of Canterbury, and monk of the order of St. Benedict, was sent over by St. Gregory the Great, to preach the Christian faith to our nation. He first converted Ethelbert, king of Kent; and afterwards he and others sent as coadjutors with him, and their successors, reconciled the whole nation to the faith and law of Christ, and so became our apostle. He died in the year of Christ 600, and was buried in his

own cathedral of Canterbury, whereof he was the first archbishop. His feast was wont to be solemnly kept holy throughout the whole diocese. *Mart. Ang.*

11 June. St. Barnaby, apostle, born in Cyprus, and ordained apostle of the Gentiles by St. Paul, travelled with him into many provinces, exercising the function of preaching the gospel committed to his charge. And, lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom. He was martyred in the year 50.

22 June. St. Alban, the first, or proto-martyr of our nation, in the time of Dioclesian. He suffered martyrdom for entertaining a priest at Verulam, (now, from him, called St. Alban's) under Asclepiodotus, president of Britanny, in the year 303.

4 June. The Nativity of St. John the Baptist, precursor of our Lord, son to Zachary and Elizabeth, who being yet in his mother's womb, was replenished with the Holy Ghost.

29 June

29 June. St. Peter and St. Paul are joined in one solemnity, because they were principal and joint co-operators under Christ for the conversion of the world, the first converting the Jews, the other the Gentiles; as also because both were martyred at the same place (Rome) though not on the same day.

1 July. The Visitation of our blessed Lady, a feast instituted to commemorate the visit she made to her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. This feast was instituted by Pope Urban VI. in the year 1385.

25 July. St. James, called the brother to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem, by Herod Agrippa. His relics were upon this day translated to Compostella, where they are had in great veneration. He suffered martyrdom in the year 42.

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26 July.

26 July. St. Anne, mother to the blessed Virgin Mary.

6 August. The Transfiguration of our Lord, when our blessed Lord appeared in glory upon mount Thabor, in presence of his three apostles, between Moses and Elias, the law and the prophets, St. Matt. xvii. 1.

10 August. St. Laurence, deacon to Pope Xistus II. was broiled on a gridiron for the faith of Christ, which martyrdom he suffered with incomparable fortitude and patience, in the year 253.

15 August. Assumption of the blessed Virgin Mary, a feast in memory of her being assumed or taken up into heaven.

And the feast of her Nativity (Sept. 8) is in memory of *her* happy and glorious birth, by whom the Author of all life and safety was born into the world.

24 August. St. Bartholomew, one of the twelve apostles of our Lord, who having preached the gospel in India, and passing thence into greater Armenia, after
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he had converted innumerable people to the faith, was barbarously fleaed alive by the command of Astiages, brother to the king, in the year 44.

29 August. The Decollation of St. John the Baptist, whom Herod Antipas beheaded about the feast of Easter, though his memory be kept on this day, when his venerable head was found a second time, which being afterwards translated to Rome, in the year 391, is there kept with great devotion in the church of St. Silvester, near unto Campus Martius.

14 September. The Exaltation of the Holy Cross; when Heraclius the emperor having overcome Cosroe, king of Persia, brought the same back to Jerusalem in the year 628.

21 Sept. St. Matthew, apostle and evangelist, who preaching the gospel in Ethiopia, was slain at the altar, as he celebrated the divine mysteries, in the year 44.

29 Sept. Michaelmas, is a solemnity or solemn mass on that day, in honour of St. Michael arch-angel, and of all the nine orders of holy angels ; as also to commend the whole church of God to their patronage and prayers, by whose charitable ministry we have received of God, as the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a church in Rome to God under this title, by Pope Boniface III. in the year 606.

13 October. St. Luke the Evangelist, who after he had endured many afflictions for the name of Christ, filled with the Holy Ghost, died in Bythinia, in the year 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

28 October. St. Simon the Cananean, and Jude, otherwise called Thaddeus: the first preached the gospel in Egypt, the second in Mesopotamia, and afterwards going together into Persia, after they had converted

converted an infinite multitude in that nation to the faith, they both suffered martyrdom in the year 68.

1 Nov. All-Saints or All-hallows; a solemnity in memory and honour of all the saints; since the whole year is much too short to afford us a several feast for every saint in particular.

2 Nov. All Souls, is a day set apart by the church for the living to commemorate by prayers and suffrages the souls of the faithful departed.

27 Nov. The Presentation of our blessed Lady in the temple of Jerusalem, at three years of age; a feast commanded to be observed by Pope Paul II. in the year 1464.

30 Nov. St. Andrew, apostle and martyr, who preached the gospel in Thracia and Scythia, till apprehended by Ageas the pro-consul; he was first cast into prison, there most cruelly beaten, and at last fastened to a cross, whereon hanging alive for three whole days together, he preached to
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the people ; and having besought our Lord that he might not be taken down from the same, environed with a great light from heaven, he gave up his blessed soul to God, at Patras in Achaia, in the year 69.

The four Sundays of Advent, are those preceding Christmas-day, and were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's advent, or coming to redeem the world by his happy birth.

8 Dec. The Conception of the glorious and ever-blessed Virgin Mary, Mother of God ; a feast first instituted by St. Anselm, archbishop of Canterbury, and monk of St. Bennet's order, in the year 1070, and commanded afterwards by Sextus IV. to be generally observed, in the year 1476.

21 Dec. St. Thomas, apostle and martyr, who having preached the gospel to the Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed that people in the Christian faith, and for that, by the king's command, was thrust through
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the body with lances, and gave up his blessed soul at Calamina, in the year 44.

25 Dec. Christmase or the Nativity of Christ, a solemn feast yearly celebrated by the Catholic church, even from the apostles' time to this day, in memory of the birth of our Saviour Christ at Bethlehem; and therefore it is called the *Feast of his Nativity*, and *Christmase* from the mase celebrated on that day in honour of his holy birth.

26 Dec. St. Stephen, the first or proto-martyr after Christ's Ascension, stoned to death by the Jews, Acts vii. in the year 34.

27 Dec. St. John, apostle and evangelist, who, after the writing his gospel, after his banishment, and after he had received the revelation of his Apocalypse, lived unto the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn with old age, the sixty-eighth year after our Lord's Passion, died at Ephesus, in the 93d year of his age, and was buried near the same city.

28 Dec.

28 Dec. Holy Innocents or Childermas-day; a feast in memory of those babes whom Herod slew when he sought for our blessed Saviour: and it is called Childermas, or Children's-mas, from the particular commemoration of those martyred children in the mas for that day.

The several feasts of other saints are instituted by the church to honour God in his saints, and to teach us to imitate their virtues, and honour their martyrdoms and sufferings for the faith of Christ.

Necessary Rules for a Christian.

OFTEN examine your thoughts, words, and actions, especially after much business, speeches, &c. that you may discern and amend your faults.

Hold your peace in such things as belong not to you, and where your speech is not for the honour of God, or good of your neighbour.

Often

Often call to mind your life past, and what our Saviour suffered for you in every hour of his.

Live as though you had nothing, and yet possessed all things; and remember, that meat, drink, and cloaths are a christian's riches.

Offer yourself entirely to God; and though you have nothing to requite his favours with, but yourself, you will be comforted when you consider, that *He gives all who gives himself*. The apostles left their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her oblation was preferred before those of the richest persons.

He easily parts with all things who always considers that he must die and be taken from them.

In open assemblies use no extravagant or unusual gestures, but in all things observe a grave modesty and discretion.

In all things desire and prefer that which
conduceth

conduceth most to the service and glory of God: as, to comfort the afflicted, reconcile such as are at variance, visit the sick, and such as are in prison, and relieve the poor.

Never go to bed with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition.

Often make acts of contrition, and daily use aspirations or ejaculatory prayers, that so you may prevent the deceits of the devil, overcome temptations, avoid sin, and live under the continual protection of God.

*The beginning of the Gospel according to
St. John.*

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God: all things were made by him, and without him was made nothing which was made. In him was life, and the life was

was the light of men : and the light shined in darkness, and the darkness comprehended it not. There was a man sent from God whose name was John. This man came for a witness; to give testimony of the light, that all might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not : But as many as received him, he gave them power to be made the sons of God, to those that believe in his name : Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh, and dwelt among us.* And we have seen the glory of him, the glory as it were of the only begotten of the Father, full of grace and truth. Thanks be to God.

CHRISTIAN DOCTRINE.

Our Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven: give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

HAIL, Mary, full of grace, our Lord is with thee. Blessed art thou amongst women! and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, creator of heaven and earth; and

and in Jesus Christ, his only son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; descended into hell; the third day he rose again from the dead; ascended into heaven, sits at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Ten Commandments.

I AM the Lord thy God, who brought thee out of the Land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange gods before me: thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the

earth beneath, or of those things that are in the water under the earth: thou shalt not adore nor serve them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III. Remember thou keep holy the sabbath day. Six days thou shalt labour, and do all thy work: but the seventh is sabbath of the Lord thy God; thou shalt do no work on it, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger which is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore

therefore the Lord blessed the seventh day and sanctified it.

IV. Honour thy father and mother, that thy days may be long in the land, which the Lord thy God shall give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not desire thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

The Seven Sacraments.

1. Baptism.

2. Confirmation.

3. Eucharist.

4. Penance.

D 4

5. Extreme

5. Extreme Unction.

6. Holy Order.

7. Matrimony.

The Three Theological Virtues.

1. Faith. 2. Hope. 3. Charity.

The Four Cardinal Virtues.

1. Prudence.

3. Fortitude.

2. Justice.

4. Temperance.

The Seven Gifts of the Holy Ghost.

1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Godliness. 7. Fear of the Lord.

The Twelve Fruits of the Holy Ghost.

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Contineny. 12. Chastity.

Two Precepts of Charity.

THOU shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. And thy neighbour as thyself.

The Precepts of the Church.

1. **T**O keep certain appointed days holy ; which obligation chiefly consists in hearing mass, and resting from all servile works.
2. To observe the commanded days of fast and abstinence.
3. To pay tythes to your pastor.
4. To confess your sins to your pastor at least once a year.
5. To receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday.
6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witness.

The

The Corporal Works of Mercy.

1. **T**O feed the hungry.
2. To give drink to the thirsty.
3. To cloath the naked.
4. To visit and ransom captives.
5. To harbour the harbourless.
6. To visit the sick.
7. To bury the dead.

Spiritual Works of Mercy.

1. **T**O correct the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and the dead.

The Eight Beatitudes.

1. **B**LESSED are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed

2. Blessed are the meek ; for they shall possess the land.

3. Blessed are they that mourn ; for they shall be comforted.

4. Blessed are they that hunger and thirst after righteousness ; for they shall be filled.

5. Blessed are the merciful ; for they shall find mercy.

6. Blessed are the clean in heart ; for they shall see God.

7. Blessed are the peace-makers ; for they shall be called the sons of God.

8. Blessed are they that suffer persecution for righteousness ; for theirs is the kingdom of heaven.

Of Sin.

Sin is two-fold : original and actual ; actual is divided into mortal and venial.

Seven capital Sins, commonly called mortal or deadly Sins.

Pride,	} <i>Contrary Virtues.</i>	Humility,
Covetousness,		Liberality,
Lust,		Chastity,
Wrath,		Meekness,
Gluttony,		Temperance,
Envy,		Brotherly-love,
Sloth,		Diligence.

Six Sins against the Holy Ghost.

1. Presumption of God's mercy.
2. Despair.
3. Impugning the known truth.
4. Envy at another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

Things necessary for a penitent Sinner.

Contrition of heart.

Entire confession.

Satisfaction by works.

Contrition

Contrition consists in a hearty displeasure at sins past, for the love of God, and full resolution not to sin any more.

Four Sins crying to Heaven for Vengeance.

1. Wilful murder.
2. Sodomy.
3. Oppression of the poor.
4. Defrauding labourers of their wages.

Nine Ways of being accessory to another Person's Sin.

1. By counsel.
2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By partaking.
8. By silence.
9. By defence of the ill done.

Three eminent good Works.

1. Alms-deeds.
2. Prayer.
3. Fasting.

Three Evangelical Counsels.

1. Voluntary poverty.
2. Perpetual chastity.
3. Entire obedience.

The

The Four last Things to be remembered.

1. Death. 2. Judgment. 3. Hell. 4. Heaven.

A Profession of the Catholic Faith, extracted out of the Council of Trent by Pope Pius IV.

I N. N. believe and profess with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the holy Roman church, viz.

I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten son of God, and born of the Father before all ages; God of God, light of light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made; who for us men, and for

for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and *was made man*, was crucified also for us under Pontius Pilate, suffered, and was buried, and rose again the third day according to the scripture, and ascended into heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end: and in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son: who together with the Father and the Son is adored and glorified, who spoke by the prophets. And one holy Catholic and apostolic church. I confess one baptism for the remission of sins, and I expect the resurrection of the body, and the life of the world to come. Amen.

I most firmly admit and embrace apostolical and ecclesiastical traditions and all other constitutions and observations of the same church.

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I also

I also admit the sacred scriptures according to the sense which our holy mother, the church, has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; viz. baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; and that they confer grace; and of these baptism, confirmation, and order, cannot be reiterated without sacrilege.

I also receive and admit the received and approved ceremonies of the catholic church used in the solemn administration of the aforesaid sacraments.

I receive and embrace all and every one of the things which have been defined and declared

declared in the holy council of Trent, concerning original sin and justification.

I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the catholic church calls transubstantiation.

I confess also that under either kind alone, Christ is received whole and entire, and a true sacrament.

I constantly hold there is a purgatory, and that the souls detained there are helped by the suffrages of the faithful.

Likewise that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for

us, and that their relics are to be venerated.

I most firmly assert that the images of Christ, and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained, and that due honour and veneration is to be given to them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to christian people.

I acknowledge the holy catholic and apostolic Roman church, the mother and mistress of all churches; and I promise true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and likewise I also condemn,

demn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected and anathematized by the church.

This true catholic faith, out of which none can be saved, which I now freely profess and truly hold, I N. N. promise most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life. Amen.

An Instruction for the Morning.

FIRST, when you awake, sign yourself with the sign of the cross, and pray to God that he would so enlighten you with the light of his Holy Spirit, that you may not consent to sin; then offer to him all the actions of that day, and of your life, and beg his blessing on them.

Secondly. When you have put on your cloaths, give not yourself to babbling or vain fancies, but lift up your heart to God in silence, and prepare yourself for prayer.

Thirdly. After prayer, purpose firmly and constantly with yourself not to commit willingly that day any thing whereby God or your neighbour may be offended.

Lastly. It is very necessary to call to mind your affairs, and with quietness of spirit resolve how to spend the day to come.

At your Up-rising.

IN the name of our Lord Jesus Christ crucified I arise; bless me, O Lord, govern me, keep me, and confirm me in all good works this day, and for ever; and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

MY God, open my heart and lips to praise and glorify your holy name, which above all names is blessed. Purify my soul from all evil and perverse thoughts, that my lips may continually bless you, my mind meditate on you, and my life glorify you. And because through your goodness only I am created to the praise
and

and glory of your holy name; grant, I beseech you, that in the sight of your divine majesty, I may faithfully serve you here, and eternally rejoice with you hereafter.



An Exercise for the Morning.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now, and for ever. Amen.

Our Father. Hail Mary. I believe in God.

ALMIGHTY God! who dwelling in the highest heavens, are pleased to regard the lowest creature upon earth, I humbly adore your sacred majesty, and with all the powers of my soul exalt and praise your holy name for the infinite blessings you have so freely bestowed on me; for creating me to your own image; for

for redeeming me by the blood of your son, and sanctifying me with your Holy Spirit; for preserving me in all the dangers of this life, and raising up my thoughts to the hope of a better; and particularly, for your gracious protection from the dangers of this night, and bringing me safely to the beginning of this day. Continue, O Lord, your mercy to me; and as you have awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chaste, as in the day, in all holy obedience before your face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace; strengthen my resolution to embrace with gladness the opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul: and when through frailty I forget you, do you in mercy remember me; that, as I often fall by the evil inclination of my nature, I may rise again

again by the assistance of your grace. Make me diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs; but in all the miscarriages and crosses of this world absolutely submit to your divine pleasure, and wholly rely on your merciful providence. Let your blessing be upon my actions, and your grace direct my intentions, that the whole course of my life, and the principal design of my heart, may always tend to the advancement of your glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour; who together with the Father and the Holy Ghost, lives and reigns one God, world without end. Amen.

Give me grace, O God, to do what you command, and command what you please.

Give me grace to suffer what you permit, and permit what you please.

The blessing of God Almighty, Father,
Son,

Son, and Holy Ghost, descend upon me, and dwell in my heart for ever.

A devout Prayer, which may be used every Morning or Evening.

O Almighty God, Father, Son, and Holy Ghost, one God in three persons, I adore and glorify you. I offer myself to your divine majesty, humbly beseeching you to take from me and all mankind whatever displeases you. Grant that we may here do what you command, and hereafter receive what you promise.

To you I commend myself, both soul and body, with all those who are joined to me by nature or affection, whose goodness I have experienced, whose weakness I have offended or scandalized, who are committed to my care, or for whom I ought to pray. To you I commend the holy catholic church; the happiness and prosperity of these realms, and of our gracious sovereign. Grant that all may
know

know you, and loving you be loved by you. Grant that all who go astray may know the truth and embrace it: give peace and concord to those who are at variance; comfort the sorrowful; relieve the afflicted; strengthen those who are in temptation. Give to the living grace, to the deceased peace and rest; to all mercy, and life everlasting, through Jesus Christ our Lord. Amen.

A Prayer for Perseverance in Goodness.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in your holy service to my death, and that I may now this present day perfectly begin; for all which I have hitherto done is nothing. Amen.

A Prayer to your Angel Guardian.

O Angel of God, to whose holy care I am committed by his supreme clemency, illuminate, defend and govern me
this

60 *Graces before and after Meat.*

this day in all my thoughts, words and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life: and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Grace before Meat.

BLESS us, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Jesus Christ our Lord.

R. Amen.

Grace after Meat.

WE give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end.

R. Amen.

Vouchsafe, O Lord, for thy name's sake, to render to all our benefactors life everlasting.

R. Amen.

V. May

A Prayer for Scholars before Study. 61

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

A Prayer for Scholars before Study.

O Incomprehensible Creator; the true fountain of light, and only author of all knowledge; who, out of the treasure of thy wisdom hast with wonderful harmony disposed and ordered all the parts of the world; vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy brightness, and drive from me all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all to thy honour and the everlasting salvation

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of

of my own soul, through Christ our Lord.
Amen.

The Blessing.

THE blessing of God the Father, the
grace of Jesus Christ our Lord, and
the comfort of the Holy Ghost, be with
us, and dwell in our hearts for ever.
Amen.

*Prayers to be said at Night before going to
Bed.*

IN the name of the Father, and of the
Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity,
now and for ever. Amen.

*Our Father. Hail Mary. I believe in
God.*

O Eternal, infinite, and almighty God!
whose glory the heaven of heavens
is not able to contain, look down on your
unworthy

unworthy servant, prostrate at the feet of your mercy, and humbly confessing to you, in the sight of your holy angels and blessed saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

I confess to Almighty God, to the blessed Virgin Mary, to blessed Saint Michael the archangel, to blessed St. John Baptist, to the holy apostles St. Peter and St. Paul, and to all the saints, that I have grievously sinned in thought, word and deed, through my fault, through my fault, through my exceeding great fault.

[Here examine diligently what sins you may have fallen into this day by thought, word, deed, or omission; then beg of God a true sorrow for them, and resolve to avoid them for the future.]

*Say some prayers, or do some other pious act
for your penance; then say,*

BUT since my unworthiness and many imperfections most justly discourage me from presuming on my own performances, and the riches of your mercy has provided for us a multitude of acceptable intercessors: therefore I beseech the blessed Virgin Mary, the blessed St. Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the saints in heaven to pray to God for me.

The great and glorious Lord of heaven and earth have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty hand of our merciful God give me pardon, absolution, and full remission of all my sins. Amen.

And now, O most gracious and liberal benefactor, I praise and magnify your name for your great and innumerable
benefits,

benefits, proceeding purely from your bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

You are my Creator, O my God, and kind protector; you are the ultimate end of my being, and supreme perfection of my nature; under the shadow of your wings is perpetual repose, and from the light of your countenance flows eternal joy and felicity; to you be glory and honour, to you adoration and obedience from all your creatures for ever. Amen.

And since you have ordained us the day to labour, and the night to take our rest in, as I praise you for the blessings of this day past, so I beg your protection this night to come; let the eye of your providence watch over me, and your holy angels pitch their tents about me, that, being safely delivered from all dangers,

and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the duties of your service; and so daily advance to new victories over my passions, and to a more perfect observance of your commandments; till, having passed my days in your fear, I may end them in your favour, and rejoice with you for ever in your heavenly kingdom, through Jesus Christ our Lord and only Saviour. Amen.

[*Here say the Prayer, O almighty God, &c. as in page 58.*]

ACTS of FAITH, HOPE and CHARITY,
recommended to the frequent Use of the Faithful.

A Prayer to be said before these Acts.

O Almighty and eternal God, grant to us the increase of faith, hope, and charity,

charity, and that we may deserve to obtain what thou promisest, make us love what thou commandest, through Christ our Lord. Amen.

An Act of FAITH.

I Firmly believe there is one God; and that in this one God there are three persons, the Father, the Son, and the Holy Ghost; that God the Son took to himself the nature of man in the Virgin Mary's womb, by the operation of the power of the Holy Ghost; and that in this our human nature, he was crucified and died for us; that afterwards he rose again, and ascended into heaven, from whence he shall come to repay to the just everlasting glory, and to the wicked everlasting punishment: moreover, I believe whatsoever else the catholic church proposes to be believed, and this, because God, who is the sovereign Truth, which can neither de-
ceive

ceive nor be deceived, has revealed all these things to this church.

An Act of HOPE.

O My God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promise, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of CHARITY.

O Lord my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign good; and for thy own infinite perfections, art most worthy of all love; and
for

for thy sake, I also love my neighbour as myself.

An Act of CONTRITION.

O My God, for the sake of thy sovereign goodness, and infinite perfection, which I love above above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended by my sins, this thy infinite goodness; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

THE HYMN.

Te lucis ante terminum.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That, for thy wonted mercies' sake,
Thou us into protection take.

May

May nothing in our minds excite
Vain dreams and fancies of the night :
Our enemies repress, that so
Our bodies no uncleanness know.

To Jesus, from a Virgin sprung,
Be glory given, and praises sung :
The like to God the Father be,
And Holy Ghost eternally. Amen.

SAVE us, O Lord, waking, and keep
us sleeping, that we may watch with
Christ, and rest in peace. Amen.

Preserve us as the apple of thine eye,
and protect us under the shadow of thy
wings.

Vouchsafe, O Lord, to keep us this night
without sin.

Have mercy on us, O Lord, have mercy
on us.

Let thy mercy be upon us, O Lord, as
we have put our trust in thee.

O Lord, hear my prayer, and let my sup-
plication come unto thee.

YAM

The

The Prayer.

V SIT, we beseech thee, O Lord, this habitation, and repel from it all snares of the enemy ; let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, through Christ our Lord. Amen.

A Prayer to your Guardian Angel.

O Angel of God, to whose holy care I am committed by his supreme clemency, illuminate, defend and protect me this night from all sin and danger. Amen.

The Blessing.

GOD the Father bless me, Jesus Christ defend and keep me, the virtue of the Holy Ghost enlighten and sanctify me this night and for ever more. Amen.

When you go Bed, say,

IN the name of our Lord Jesus Christ crucified, I lay me down to rest ; bless me,

me, O Lord, defend and govern me, and, after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

An Instruction when you cannot sleep.

WHEN you are in bed, and cannot sleep, employ your thoughts in some spiritual exercise, as in saying some prayers, or in meditating on some passage of our Saviour's life and passion, particularly how he spent that night wherein he was taken in the garden, &c.

THE SEVEN PENITENTIAL PSALMS.

So called from their containing such sentiments as are proper to excite to true repentance: they are seven in number, as opposed to the seven capital sins from which, as from a source, all other sins proceed. The ancient use of them appears from St. Augustin, when on his death bed, having them transcribed and placed near him, that he might frequently have recourse to them. He recited them with abundance of tears.

Anth.

Anth. Remember not, O Lord, our offences, nor those of our parents; neither take thou vengeance of sins.

THE SIXTH PSALM.

The Psalmist prays to be healed from sickness, and begs pardon for his sins: when he has obtained his request, he exults over his enemies.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercies' sake.

Because there is no one in death who is mindful of thee; and who shall confess to thee in hell?

I have laboured in my groanings; every night I will wash my bed, I will water my couch with my tears.

G

My

Anth.

My eye is troubled through indignation,
I have waxed old amongst all my enemies.

Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication;
the Lord hath received my prayer.

Let all my enemies be ashamed and be very much troubled: let them be turned back and ashamed very speedily.

Glory be to the Father, &c.

THE THIRTY-FIRST PSALM.

The Psalmist declares those blessed whose sins are forgiven, and, from his own example and that of the saints, exhorts all to seek this beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord imputeth no sin, and in whose spirit there is no guile.

Because

Because I was silent my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me ; I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord ; and thou hast forgiven the weakness of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me ; my joy deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go : I will fix mine eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws
who come not near unto thee.

Many are the scourges of the sinner:
but mercy shall encompass him that ho-
peth in the Lord.

Be glad in the Lord, and rejoice ye just;
and glory all ye right of heart.

Glory be to the Father, &c.

THE THIRTY-SEVENTH PSALM.

*The Psalmist, in sickness, and neglected by his
friends, begs of God to pardon his sins, to assist
and heal him.*

O Lord, rebuke me not in thy fury:
nor chastise me in thy wrath.

For thy arrows are fastened in me: and
thy hand has been strong upon me.

There is no health in my flesh because of
thy wrath: there is no peace in my bones
because of my sins.

For my iniquities are gone over my head:
and as a heavy burthen are become heavy
upon me.

My

My sores are putrefied and corrupted because of my foolishness.

I am become miserable, and am bowed down, even to the end : I walked sorrowful all the day long.

Because my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hidden from thee.

My heart is troubled, my strength hath forsaken me ; and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off, and they who sought my soul used violence.

And they that sought evils to me spake vain things, and studied deceits all the day long.

But I as a deaf man did not hear : and was as one dumb not opening his mouth.

And I became as a man that doth not hear, and hath no reproof in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord my God.

For I have said, lest at any time my enemies rejoice over me; because whilst my feet are moved they speak great things against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare my iniquity, and I will think for my sin.

But my enemies live, and are stronger than I; and they that hate me wrongfully are multiplied.

They that rendered evil for good have detracted me, because I followed goodness.

For sake me not, O Lord my God: depart not from me.

Incline unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

THE FIFTIETH PSALM.

The Psalmist begs pardon for the sins of adultery and murther, not through the Mosaic sacrifices, but through Christ, who was to come and establish his Church, and by his sacrifice appease injured justice.

HAVE mercy on me, O Lord, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee, that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold thou hast loved truth: the
uncertain

uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy holy spirit from me.

Restore unto me the joy of thy salvation: and confirm me with a perfect spirit.

I will teach thy ways to the unjust, and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips: and my mouth shall declare thy praise.

For

For if thou hadst desired sacrifice, verily I had given it : with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit: a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy goodwill with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings, then shall they lay calves upon thy altar.

Glory be to the Father, &c.

THE HUNDRED AND FIRST PSALM.

The Psalmist begs for mercy upon Zion, that God will raise out of it his church, to which kings and people may come and praise God.

A Prayer of the poor Man when he was anxious, and poured out his Supplication before the Lord.

O Lord, hear my prayer : and let my cry come unto thee.

Turn

Turn not away thy face from me : in what day soever I am in tribulation, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished as smoke, and my bones are withered as a thing that is burnt.

I am smitten as grafs, and my heart is withered : because I have forgotten to eat my bread.

Through the voice of my groaning my bones have cleaved to my skin.

I am become like a pelican of the wilderness : I am become as a night-raven in the house,

I have watched, and am become as a solitary sparrow on the house top.

My enemies upbraided me all the day ; and they that praised me sware against me.

For I did eat ashes as bread, and mingled my drink with weeping.

Because of thy wrath and thy indignation ;

tion; for having lifted me up, thou hast thrown me down.

My days are declined as a shadow: and I am withered as grass.

But thou, O Lord, remainest for ever: and thy memorial from generation to generation.

Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

Because the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For our Lord hath built Sion; and he shall be seen in his glory.

He hath had regard to the supplication of the humble; and he hath not despised their prayers.

Let these things be written for another generation, and the people to be created shall praise our Lord.

Because

Because he hath looked forth from his high sanctuary; our Lord from heaven hath looked upon the earth.

That he might hear the groans of such as are in fetters; that he might unbind the children of them that are slain.

That they may shew forth the name of our Lord in Sion, and his praise in Jerusalem.

When the people assemble together in one; and kings, to serve our Lord.

He answered him in the way of his strength; declare unto me the fewness of my days.

Call me not back in the midst of my days, thy years are from generation to generation.

In the beginning, O Lord, thou laidst the foundation of the earth, and the heavens are the works of thy hands.

They shall perish, but thou remainest, and they shall all wax old as a garment.

And as a vesture thou shalt change them,
and

and they shall be changed; but thou art the same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

THE HUNDRED AND TWENTY-NINTH PSALM.

The Psalmist earnestly begs pardon, foretelling redemption through Christ.

FROM the depths I have cried to thee,
O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord;
Lord, who shall sustain it?

Because with thee there is a propitiation; and because of thy law I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

H

Because

Because with the Lord there is mercy :
and with him plentiful redemption.

And he shall redeem Israel from all his
iniquities.

Glory be to the Father, &c.

THE HUNDRED AND FORTY-SECOND PSALM.

*The Psalmist prays that God would not regard him
according to his merits ; but look upon his misery
and sufferings, and deliver him from them, and
from his enemies.*

A Psalm of David when pursued by Absalom.

O Lord, hear my prayer, give ear unto
my supplication in thy truth : hear
me in thy justice.

And enter not into judgment with thy
servant : for no one living shall be justi-
fied in thy sight.

For the enemy hath persecuted my soul :
he hath humbled my life in the earth.

He hath set me in darkness, as those
who have been long dead : and my spirit
is

is in anguish for myself; my heart is troubled within me.

I remembered the days of old, I have meditated on all thy works: on the works of thy hand did I meditate.

I have stretched forth my hands to thee: my soul is unto thee as earth without water.

Hear me quickly, O Lord: my spirit hath fainted.

Turn not away thy face from me: lest I shall be like to them that descend into the lake.

Cause me to hear thy mercy in the morning: for I have hoped in thee.

Make the way known to me, wherein I may walk: because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee I have fled: teach me to do thy will, because thou art my God.

Thy good spirit shall lead me into the right land; for thy name's sake, O Lord, thou wilt enliven me in thy equity.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy my enemies.

And thou wilt destroy all that afflict my soul; because I am thy servant.

Glory be to the Father, &c.

Anth. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

THE LITANY.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thadee,
St. Matthias,

Pray for us.

St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of the Lord,
All holy innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and Sebastian,
St. John and Paul,
St. Cosmas and Damian,
St. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,

Pray for us.

St.

St. Bennet,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and Levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastatia,

All ye holy virgins and widows, *Pray
for us.*

All ye men and women, saints of God,
Make intercession for us.

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us,
O Lord.*

From all evil, *O Lord deliver us.*

From all sin, *O Lord deliver us.*

From thy wrath, *O Lord deliver us.*

From

From sudden and unprovided death, O
Lord deliver us.

From the deceits of the devil, O *Lord*
deliver us.

From anger, hatred, and all ill-will, O
Lord deliver us.

From the spirit of fornication, O *Lord*
deliver us.

From lightning and tempest, O *Lord*
deliver us.

From everlasting death, O *Lord deliver*
us.

By the mystery of thy holy incarnation,
O *Lord deliver us.*

By thy coming, O *Lord deliver us.*

By thy nativity, O *Lord deliver us.*

By thy baptism and holy fasting, O *Lord*
deliver us.

By thy cross and passion, O *Lord deliver*
us.

By thy death and burial, O *Lord deliver*
us.

By thy holy resurrection, O *Lord deliver*
us.

By

By thy admirable ascension, *O Lord deliver us.*

By the coming of the Holy Ghost the Comforter, *O Lord deliver us.*

In the day of Judgment, *O Lord deliver us.*

We sinners, *do beseech thee to hear us.*

That thou spare us, *We beseech thee to hear us.*

That thou pardon us, *We beseech thee to hear us.*

That thou vouchsafe to bring us to true penance, *We beseech thee to hear us.*

That thou vouchsafe to govern and preserve thy holy church, *We beseech thee to hear us.*

That thou wouldst vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion, *We beseech thee, hear us.*

That thou wouldst vouchsafe to humble the enemies of this holy church, *We beseech thee, hear us.*

That

That thou wouldst vouchsafe to give peace and true concord to christian kings and princes, *We beseech thee, hear us.*

That thou wouldst vouchsafe to grant peace and unity to all christian people, *We beseech thee to hear us.*

That thou wouldst vouchsafe to comfort, and keep us in your holy service, *We beseech thee to hear us.*

That thou wouldst lift up our minds to heavenly desires, *We beseech thee to hear us.*

That thou wouldst render eternal good things to our benefactors, *We beseech thee, hear us.*

That thou wouldst deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation, *We beseech thee to hear us.*

That thou wouldst vouchsafe to give, and preserve the fruits of the earth, *We beseech thee, hear us.*

That thou wouldst vouchsafe to give eternal rest to all the faithful departed, *We beseech thee, hear us.*

That

That thou wouldst vouchsafe graciously
to hear us, *We beseech thee, hear us.*

Son of God, *We beseech thee, hear us.*

Lamb of God, that takest away the sins
of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins
of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins
of the world, *Have mercy on us.*

Christ hear us, Christ graciously hear us.
Lord have mercy on us. Christ have
mercy on us. Lord have mercy on us.
Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

THE SIXTY-NINTH PSALM.

INCLINE unto my aid, O God; O
Lord, make haste to help me.

Let them be confounded and ashamed
who seek my soul.

Let them be turned backward, and blush
for shame, who desire evils to me.

Let

Let them be turned away forthwith
blushing for shame, who say to me, Well,
well.

Let all that seek thee rejoyce and be glad:
and let such as love thy salvation say al-
ways, the Lord be magnified.

But I am needy and poor, O God, help
me.

Thou art my helper, and my deliverer,
O Lord, make no delay.

Glory be to the Father, &c.

V. Save thy servants. *R.* Trusting in
thee, O my God. *V.* Be unto us, O Lord,
a tower of strength. *R.* From the face
of the enemy. *V.* Let not the enemy
prevail against us. *R.* Nor the son of
iniquity have power to hurt us. *V.* O
Lord, deal not with us according to our
sins. *R.* Nor reward us according to our
iniquities.

V. Let us pray for our chief bishop *N.*

R. May the Lord preserve him, and
give him life, and make him blessed on
earth:

earth: and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for your name's sake, vouchsafe to render eternal life to all those by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine on them,

V. May they rest in peace. *R.* Amen.

V. For our absent brethren. *R.* O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us pray.

O God, whose property is always to have mercy, and to spare, receive our petitions, that we, and all thy servants, who are bound by the chain of sin, may, by the
I compassion

compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee, that of thy bounty thou mayst give us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayst both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant *N.* our chief bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O God,

O God, from whom are all holy desires, righteous counsels, and just works: give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times through thy protection may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the creator and redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins: that through the help of pious supplications, they may obtain the pardon which they have always been desirous of.

Prevent, we beseech thee, O Lord, our actions, by thy holy inspiration, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee may be happily ended.

I 2

O almighty

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all those whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer up our prayers, whether this present world still retain them in the flesh, or the next world hath already received them out of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins: through our Lord Jesus Christ thy son, who lives and reigns with thee in unity of the Holy Ghost, one God, world without end.

R. Amen.

S. O Lord, hear my prayer.

R. And let my supplication come to you.

S. Our almighty and most merciful Lord, graciously hear us.

R. Amen.

S. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

HYMNS TO THE HOLY GHOST.

First, Veni Creator Spiritus, &c.

COME, Holy Ghost, Creator come,
From thy bright heav'nly throne :
Come, take possession of our hearts,
And make them all thy own.

Thou, who art call'd the Paraclete,
Best gift of God above ;
The living spring, the living fire,
Sweet unction, and love.

Thou, who art sev'nfold in thy grace,
Finger of God's right hand :
His promise, teaching little ones
To speak and understand.

O! guide our minds with thy best light,
With love our hearts inflame ;
And with thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe
Beneath thy sacred wing.

Through thee may we the Father know,
Through thee th' eternal Son;
And thee the Spirit of them both,
Thrice blessed three in one.

All glory to the Father be,
With his co-equal Son;
The like to thee, great Paraclete,
Till time itself be done. Amen.

Second, Veni Sanctus Spiritus, &c.

COME, Holy Ghost, send down those
beams,

Which sweetly flow in silent streams,
From thy bright throne above.

O come, thou father of the poor,

O come, thou source of all our store;

Come, fill our hearts with love.

O thou,

O thou, of comforters the best,
O thou, the soul's delightful guest,
The pilgrim's sweet relief ;
Thou art true rest in toil and sweat,
Refreshment in th' excessive heat,
And solace in our grief.

Thrice blessed light, shoot home thy darts,
And pierce the centres of these hearts
Whose faith aspires to thee ;
Without thy godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lord, wash our sinful stains away,
Water from heaven our barren clay,
Our wounds and bruises heal ;
To thy sweet yoke our stiff necks bow ;
Warm with thy fire our hearts of snow ;
Our wandering feet repeal.

Grant

Grant to thy faithful, dearest Lord,
 Whose only hope is thy sure word,
 The sev'n gifts of the Spirit;
 Grant us in life to obey thy grace,
 Grant us at thy death to see thy face,
 And endless joys inherit. Amen.

Anth. Come, Holy Spirit, fill the hearts
 of thy faithful, and kindle in them the fire
 of thy love.

V. Send forth thy spirit, and they shall
 be created.

R. And thou shalt renew the face of the
 earth.

Let us pray.

O God, who hast taught the hearts of
 the faithful by the light of the Holy
 Ghost: grant that we may by the gift of
 the same spirit, be always truly wise, and
 ever rejoice in his consolations; through
 Jesus Christ our Lord. Amen.

Let

Let us pray.

O God, to whom every heart is open, every will declares itself, and from whom no secret lies hid; purify by the inspiration of the Holy Ghost, the cogitations of our hearts; that we may perfectly love and worthily praise you; through our Lord Jesus Christ. Amen.

A Prayer for our Friends.

O God, who hast poured the gifts of charity, by the grace of the Holy Ghost, into the hearts of the faithful, grant to your servants *N. N.* for whom we implore your mercy, health of mind and body; that they may love you with all their strength, and with their utmost love accomplish those things which are pleasing to you, through our Lord Jesus Christ. Amen.

For our Enemies.

O God, the lover of peace, and preserver of charity, give peace and true charity

charity to all our enemies: grant them remission of their sins; and deliver us from their deceits; through our Lord, &c.

Against wicked Thoughts.

O Almighty and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts, that our souls may be made a worthy habitation for the Holy Ghost, through our Lord Jesus Christ. Amen.

A Prayer for Charity.

O God, who makest all things beneficial to them that love you, infuse into our hearts an inviolable love of your charity: that such desires as we conceive by your holy inspiration, may by no temptation be ever changed: through our Lord, &c.

For

For Patience.

O God, who by the humility of your only begotten Son have confounded the pride of the old enemy: grant we beseech you, that we may often call to mind what he meekly suffered for us, and by his example patiently endure all adversities: through our Lord, &c.

For the holy Catholic Church.

DEFEND, O Lord, your servants from all dangers of body and soul: and thro' the intercession of the glorious virgin Mary, of the holy apostles Peter and Paul, of the blessed St. N. and all your saints: grant us the mercies of peace and safety, that all adversities and errors being removed, your church may serve you in secure liberty; through our Lord Jesus Christ, &c.

The Hymn Te Deum.

WE praise thee, O God; we confess thee
our Lord.

Thee,

Thee, the Father everlasting, all the earth
does worship.

To thee the angels, to thee the heavens;
and all the powers.

To thee the Cherubim, and Seraphim,
cry out without ceasing.

Holy, holy, holy; Lord God of Sabaoth.
Full are the heavens and the earth, of
the majesty of thy glory.

Thee, the glorious choir of apostles.

Thee, the laudable number of prophets.

Thee, the white-robed army of martyrs
praise.

Thee, the holy church throughout the
whole world doth confess.

The Father of incomprehensible majesty.

Thy venerable, true and only Son.

Likewise the Holy Ghost, the comforter.

Thou art the king of glory, O Christ.

Thou art the eternal Son of the Father.

Thou being to deliver man didst not ab-
hor the virgin's womb.

Thou, by overcoming the sting of death,
hast opened to believers the kingdom of
heaven.

Thou

Thou fitteſt at the right hand of God,
in the glory of the Father.

Thee we believe to be the judge to come.

We therefore beſeech thee, ſuccour thy
ſervants: whom thou haſt redeemed with
thy precious blood.

Make them be numbered with thy ſaints
in eternal glory.

Save thy people, O Lord; and bleſs
thy inheritance.

And govern them, and extol them, for
ever.

All the day long we bleſs thee.

And we praiſe thy name for ever and
ever.

Vouchſafe, O Lord, to keep us this day
without ſin.

Have mercy on us, O Lord, have mercy
on us.

Let thy mercy be upon us, O Lord, as
we have hoped in thee.

In thee, O Lord, have I hoped: let me
not be confounded for ever.

V. Let us bleſs the Father and the Son,
with the Holy Ghoſt. *R.* Let us praiſe

K

and

and extol him for ever. *V.* O Lord, hear my prayer. *R.* And let my supplication come to thee.

Let us pray.

O God, of whose mercies there is no number, and of whose goodness the treasure is infinite: we humbly thank your divine majesty for the gifts bestowed on us: always beseeching your clemency, that as you grant the requests of those that humbly ask, you will not forsake, but dispose us for the rewards to come, through our Lord, &c. *R.* Amen.

A Prayer for a special Friend.

PRESERVE, O Lord! your servant *N.* for whose health, happiness, and prosperity we humbly offer up these our petitions; beseeching you to grant him a preserverant constancy in the catholic faith, a safe passage through this life's dangerous pilgrimage; and that no worldly, carnal, or diabolical temptations may have the power

power to separate him from you, his prime and only good. Give him grace to correspond to the calling, and condition wherein you have placed him: direct him in all his ways, defend him against all his enemies, and grant him finally an happy death, and departure out of this world, and a speedy passage, after death, to the fruition of your eternal happiness.

Prayer for a Friend in Tribulation.

VOUCHSAFE, O merciful Creator!

to afford the sweetness of your comfort to your afflicted servant N. and to remove, according to your wonted mercy, the heavy burthen of his calamities. Give him patience in his sufferings, resignation to your good pleasure, perseverance in your service, and an happy translation, from this afflicted life, to your eternal felicity.

A Prayer for Servants or Hirelings.

TO you, O God, I offer myself, and all the labours of this day, and I most

humbly beg your blessing to accompany me in all my undertakings, that whatever I do or suffer may be with the patience of an humble penitent, with a sincere heart faithfully to discharge my duty to you, and those whom I serve, in every thing belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech you likewise to give me the spirit of obedience, of humility, and meekness, that I may cheerfully comply with all lawful commands, without gainfaying, murmuring, or disrespect. May I never offend in word or action, or join with others in what is evil; may I never give ill example to any, or yield to other in whatever is injurious to those over me, or displeasing to you; may I live in peace with all, give no provoking language, make no parties, carry no stories; and if provocations are offered, may I suppress all passion, be moderate in my answers, and do good for evil.

In

In these and all other duties assist me, O God, and help me to overcome all my usual weaknesses; may I ever continue under your protection, and zealously walk in the way of your commandments, in avoiding evil and doing good. To you I consecrate all my labours, and beg your blessing to attend me this day and ever more, in all I do.

For the Master or Mistress of a Family.

I Implore your grace, O God; for my direction, and help in every thing committed to my charge: grant me discretion, that I may discover in all things what is best to be done, and manage all, according to the obligations laid upon me. Make me faithful in taking care of what I have in charge, that nothing may suffer through my neglect, idleness, prodigality, or ill management. Let not passion have influence in my words or actions, that I may re-

prove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as are rather weakness than neglect, and shew a tenderneſs towards all under my charge: as knowing that both they and I have one maſter in heaven, who without reſpect to perſons, will call all to an account.

O Lord, never let me want your grace to to ſuppreſs all inclinations that lead from my duty. Let no kind of extravagance, or exceſs, no ſort of diſorder find encouragement in my houſe. Make me a zealous obſerver of good diſcipline, and watchful againſt all undue liberties. Suffer me not to be unjuſt to any, nor connive at what ought to be reprov'd. Take from me all immoderate ſolicitude, and let no exceſs of worldly care take off my heart from my greater concern of eternity. May I chiefly be ſolicitous how to order all my concerns to your honour and glory. I beg your bleſſing upon me this day, and evermore,

in all I am to do, or suffer, and now I humbly offer myself, and all to your glory. Help me, O God, according to my necessities, now and for ever. Amen.

For Parents.

ASSIST me, O heavenly Father, in discharging my duty to my children; give me that true christian discretion, that I may see what to grant, what to deny, and let neither passion, ill-humour, nor fondness make me yield to them in any thing that will be to the prejudice of either soul or body: enable me always to give them good example, to preserve them from ill company, from hearing or seeing what may induce them to evil; and when they do amiss, to timely correct them out of love, but not in passion. Deliver me from all manner of prodigality, from love of gaming, from all intemperance, idleness, vanity, or any neglect or ill-management, that

that may hinder me from providing for their comfortable subsistence in this life, as also from preparing them for unhappiness, by being too solicitous to make them worldly great.

Direct me, O God, in all particulars that can contribute to their christian education, and help me to remove from them all that may do them hurt. Deliver me from all indiscreet partialities, from discouraging them, or shewing any unreasonable uneasiness, as may put them upon rash methods for the remedy of the troubles they find at home. Be you a Father to them, and supply, by your goodness, whatever is wanting in me; preserve them against the corruption of the world, of sin, and all evil, and move them to all good: deliver them from the effects of a vain and unconstant mind, and make them always your faithful children here, that they may come at length to that happiness which Christ has purchased for them. Amen.

For

For Children under Parents' Care.

O Heavenly Father, who commandest us to obey, love, respect, and honour our parents, grant that I may always comply with this command, be always faithful in the performance of all it enjoins, and never do any thing contrary thereunto.

May I ever deny myself in all lawful things to please my parents, and obey them in all they can justly require or expect from me; let me never contradict them, or so dispute against their proposals, as to make them uneasy; may I always consult with them in all that belongs to them and me; may I never hearken to those who suggest the undervaluing, or neglecting my parents' advice; may I never grieve them, by following ill counsel, ill company, or any evil ways; may I always study to be their comfort, and so make some recompence for all their care, trouble, and love they have had for me; may I never shew any impatience at their infirmities, much less mock

at

at any weakness, to which they are subject.

Direct me, O God, in every thing belonging to my duty, and let no change of circumstances draw me from it; may I in no unlawful thing offend my parents on earth, nor displease you, my Father, who art in heaven.

For Husband or Wife.

O God, who hast ordained this state wherein I am engaged; give me grace to comply with all its obligations, and help me to perform them in such a manner, that in every one I may shew I have a faith in you and am not an unbeliever.

Preserve my love undefiled, according to your command, and let the duty of love help to carry me with comfort through all the obligations and difficulties of my state; give me discretion to manage all circumstances to the best, a true love for peace, and such discreet compliance as to resign
my

my own inclinations, and ways for keeping it: a true humility and patience that I may submit to, and bear all in a manner the apostle requires, and furnish me with all other helps, that whatever my difficulties be I may go on with cheerfulness, satisfying the duties of my state, and never so far yield to any weakness, impatience or ill-humour, as to weaken, much less to break the bond which you have sanctified, and cannot be dissolved but by death.

May I always be faithful and untired under the difficulties and duties of my state, doing and suffering whatever comes to my lot, with such true submission to your will, that both in peace and trouble, in easy and uneasy ways, I may remember to make the best use of what is your pleasure or permission; and in all extremes still labour to work out my salvation.

For Widows.

O God, the disposer of all things, who has been pleased to bring me into this state,

state, give me grace to bear all the troubles of it with patience, to make use of all the advantages of it with christian prudence, to be a widow indeed, to despise all all worldly comforts, to put my whole trust in you, and to improve the opportunity offered, for securing to myself a happy eternity.

Teach me, O God, to make the best use of the liberty you have given me; and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity and solid devotion as may engage your mercy to me, and be most effectual for coming to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompence for my past sins, follies and extravagancies. May I now spend as many hours in prayer, and good works, as I have mis-spent in vanity, idleness, or dangerous entertainments. May I endeavour by charity to
make

make amends for all that I have sinfully, idly or prodigally mis-spent, and thus recover whatever prejudice my soul has suffered, through my fault. May I ever study to improve my present circumstances in order to eternal life. May my loss be my advantage, and under your protection, O God, may I find greater comforts than what the world affords. Assist me, O God, and let your grace support me under all my weaknesses.

For those who live a single Life.

O Blessed Redeemer, who both by your-
self and apostles has recommended a
single life as the most proper state to serve
you in, without distraction, assist me with
your holy grace, that I may duly consider
the advantages of it, and make right use of
them; so as to find the good effects in my
soul.

May I always rejoice under your blessings herein, and being at liberty from
L those

those great engagements, which are attended with endless solicitude, and enslave the minds of men to the earth. May I make a good use of this my privilege in seeking and serving you with greater freedom of spirit, having you now for my spouse. May I not be like one of the foolish virgins, but with the wise, wholly wait for you. May I leave all for you. May I love you with all my heart, may I desire you with all my soul, may I adore you with all my mind, and serve you with all my strength; and may I thus become holy both in body and spirit. Support me under all my weaknesses, defend me against all snares both of the devil, of the world, and of my own corruption. Take from me all fondness of whatever flatters the senses, and let me admire nothing that is vain and empty. Give me a dread of all that is dangerous, and let the great and prevailing object of my love, affections and desires be in you alone; that having finished my life here in your love, I may depart this world

world in your grace, and reign with you in glory.

For the Rich.

MOST bountiful Lord, I return you thanks for whatever I possess, and beg your grace to make a good use of whatever I enjoy. May I always so govern myself, as to spend nothing in favour of any vicious or sinful inclination: may I be deaf to all the demands of expensive vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto mis-spent what you entrusted me with.

I earnestly beg pardon for the past offences and grace henceforward to manage all as you require.

For those who live by Gain.

O God, who in punishment of sin hast commanded us to take pains for an honest livelihood, give a blessing to my
L-2 endeavours,

endeavours, that what I undertake this day may be attended with success; and let your grace so direct me, as to do nothing that is unlawful, though the prospect of gain be ever so great; may I be faithful in whatever I undertake in behalf of my neighbour, perform exactly all covenants and contracts with him, and never contrive ways to increase his charges, or be a gainer by his loss: may I never defraud, or seek to over-reach or do wrong to any, nor use any means which may lead to deceit.

Let me do to others as I would be done to; let neither example, authority, custom, or a general practice prevail with me against your law, O God; let me rather forego all worldly advantages, than seek them by unjust ways.

Deliver me, therefore, O God, from all unjust ways, and let me never take one step farther in any worldly business than your law will give me leave: let not the fairest opportunities of injustice carry me against my

my duty, but let me always hunger and thirst after justice, to obtain your blessing in this life, and that happy eternity, which will be the unquestionable reward thereof in the next.

A Prayer composed by St. Austin, and recommended to the Devotion of all Christians, by Pope Urban VIII.

Ante Oculos tuos, Domine, &c.

BEFORE your holy eyes, O Lord, we humbly lay open our guilty lives.

If we compare the faults we have committed with the stripes we have received:

We must confess the evils we have done are far greater than the evils which we suffer.

The crimes that burthen our consciences are heavy, but the chastisements which you send are light.

We feel the punishment of sin, and still continue in the obstinacy of sinning.

Our weak nature faints under your

scourge, and our perverse wills grow stronger in their vices.

Our restless minds find no content in the liberties of the world, yet will not our stiff necks bend to your sweet yoke.

We sigh away our days in grief, yet all our sorrow works not the least amendment in our lives.

If you tarry for our repentance, we abuse your mercy; if you take vengeance on our ingratitude, we cannot bear your justice.

Whilst we are under the rod, we bewail our offences; as soon as the smart is past, we forget our tears.

If you stretch out your hand, we promise duty; if you withhold the sword, we cease to pay our vows.

If you strike, we cry for pardon: and when you have pardoned, we provoke you again to strike.

Thus we accuse our guilty selves, and freely acknowledge, that unless you be merciful, we must be miserable.

Let

Let then your goodness, O Lord, grant our prayers without any merit of ours, whose power created us out of nothing, that we might be able to pray: through Jesus Christ our Lord. Amen.

Anth. We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the pattern of his glorious body.

V. Behold, the God of heaven is our redeemer.

R. In him we put our confidence, and will not fear.

ALMIGHTY God, who for the redemption of mankind, sent your only begotten Son to assume our flesh and suffer death upon the cross; we humbly pray, that as our Saviour hath left us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory, who liveth and reigneth, one God, world without end. Amen.

A devout

*A devout Prayer, made by Sir Thomas More,
whilst he was Prisoner in the Tower of
London.*

GIVE me, O Lord, thy grace, in all my fear and agony, to have recourse to that great fear, and wonderful agony, which thou, my sweet Saviour, sufferedst on Mount Olivet, before thy most bitter passion; and in the meditation thereof, to conceive such spiritual comfort as shall be profitable to my soul.

Take from me, O my God, all vain-glorious thoughts, all desire of my own praise, all envy, covetousness, gluttony, sloth, and luxury; all froward affections, all desire of revenge, and of others harm, all pleasure in provoking any person to anger, all delight in exprobatation and insults against any in their affliction or calamity. Give me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind; and in all my thoughts, words, and deeds, to have a taste of thy Holy Spirit.

Give

Give me, O Lord, a lively faith, a firm hope, and a fervent charity, a love of thee, incomparably above the love of myself, that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee, not for avoiding the calamities of this wretched world, not so much for escaping the pains of purgatory, or those of hell, nor for the attaining the joys of heaven, with respect to my own advantage, as purely for the love of thee.

Retain for me, O Lord, thy love and favour, which my love to thee, were it ever so great, could not, without thy infinite goodness, deserve.

Pardon, O Lord, my boldness in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest: yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual desire of them, if my manifold sins were not the impediment; from which, sweet Saviour Christ, vouchsafe

vouchsafe of thy goodness to wash me, with that blessed blood that issued out of thy tender body, in the divers torments of thy most bitter passion.

Take from me, O Lord, this luke-warm, or rather stark cold manner of meditation, and this dulness in prayer: give me fervour and delight in thinking on thee, and grace earnestly to desire thy holy sacraments, and especially to rejoice in the presence of thy blessed body, sweet Saviour Christ, in the holy sacrament of the altar: and duly to thank thee for thy gracious visitation therein, and at that high memorial with tender compassion to remember and consider thy most blessed death upon the cross.

Make us all, O Lord, every day virtually partakers of that holy sacrament: make us lively members, sweet Saviour Christ, of thy holy mystical body, the catholic church. Amen.

Lord, give me patience in tribulation, and grace in every thing to conform my
will

will to thine; that I may truly say, Thy will be done on earth, as it is in heaven.

The things, good Lord, that I pray for, give me thy grace to labour for. Amen.

An universal Prayer for all Things necessary to Salvation.

O My God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that

that henceforward I may think of thee, speak of thee, and willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou willest.

I beg of thee to enlighten mine understanding, to inflame thy will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affections for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiours, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification,

tification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven, through Jesus Christ. Amen.

M

A Paraphrase

*A Paraphrase on the Lord's Prayer.**Our Father, who art in Heaven.*

O Almighty Lord, and maker of heaven and earth, infinite in majesty, is it possible that your love and goodness for us should be so great, as to suffer such poor worms as we are to call you father! O make us ever dutiful children to such a parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwells in heaven, and heavenly souls, raise our hearts to you; and teach us by your interior grace, to pray this day with due attention, devotion, humility, and faith.

Hallowed be thy Name.

THE first thing I beg of you, O heavenly Father, is the greater honour and glory

glory of your name. I rejoice with all my soul, that you are infinitely happy, and infinitely glorious, and that you are eternally adored, praised and glorified by all the angels and saints. But, alas! O Lord, how little are you known in this miserable world, how little are you loved here, how little are you served! how is your name blasphemed all the day, even by those who call themselves christians! how many millions of souls in all parts of the world, though made to your own image and likeness, and redeemed by the precious blood of your only son, live and die in infidelity, error, and vice! O, when shall so great an evil be remedied? O, that I could do any thing to remedy it! O, that I could worthily promote the honour and glory of your name! O, that I could make it known to all nations! O, that like the blessed in heaven we were all happily united in praising, blessing and loving you! but this must be the work of your grace, O Lord: and this grace I beg of you

this day, that so both I and all the world may ever adore, praise, and love you, and not only in words, but much more in our lives, shew forth the glory of your name.

Thy Kingdom come.

HEAVEN is the seat of your eternal kingdom, O Lord; there you live and reign for ever. But whilst we are here in this mortal life, *your kingdom is within us*, as often as you reign within our souls by your grace and love. I earnestly beg both for myself and for all others, a share of your eternal kingdom, that we may there be witnesses of your glory, and see, love, praise, and enjoy you for ever. In the mean time I beg, that the kingdom of your grace and love may come into our souls; that you may ever reign in us without control; and make us all according to your own heart, that nothing in us may any more presume to rebel against you, the true king of hearts; but that we may be
ever

ever faithful servants and subjects of your love.

Thy Will be done on Earth, as it is in Heaven.

THE blessed in heaven have no other will, O Lord, but yours: this will they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O, that we poor banished children of Adam here upon earth, did in like manner adore, embrace and love your will! O, that we obeyed it in like manner! Lord, 'tis my sincere desire and hearty prayer, that from henceforward your holy will may be done by us in all things. O grant, that from this moment your will may be the rule of all our actions; and that in all our deliberations, like the convert St. Paul, we may ever cry out to you, *Lord, what wouldest thou have me to do?* O grant, that in our sufferings we may ever have perfect conformity to your holy will.

Give us this Day our daily Bread.

THE bread of our souls, which is to support us during this day of our mortality, and feed and nourish us to life everlasting, is your only son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever: and the bread that I will give, is my flesh, for the life of the world.* This bread of life we earnestly beg. This we desire often to receive, sacramentally; this we desire daily to receive, spiritually, for the nourishing of our souls in your heavenly grace. O come, dear Jesus, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever see you face to face, and be fed with the plenty of your house. In the mean time, as to the necessities of this life, grant us what, in your wisdom, you see best for

for us, and most conducive to your honour,
and our eternal welfare.

*And forgive us our Trespases, as we forgive
them that trespass against us.*

OUR sins, O Lord, are innumerable;
the debt we owe is infinite; and we
are poor and miserable, unable of ourselves
to discharge the least part of it, or to make
satisfaction for the least of our sins. But,
prostrate in spirit before you, we humbly
implore your mercy. We desire to offer
you the sacrifice of a contrite and humble
heart. We offer you the death and passion
of your only son, which he has made over
to us, for the discharge of our debts. And
as he has promised forgiveness to those that
forgive, we here, from our hearts, forgive
all that have offended us, and hope, through
him, to find forgiveness from you.

Lead

Lead us not into Temptation.

ALAS! O Lord! Man's life upon earth is a continual temptation. We are encompassed, on all sides, with mortal enemies: the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope, in all these dangers, and conflicts, is in your strength, and protection. O stand you for us, and we care not who is against us. We believe that you are faithful, and will not suffer us to be tempted above our strength. O never suffer us to forsake you; and we know you will never forsake us. Let not the devil circumvent us, by his frauds and deceits; nor ever glory that he has prevailed over us: arm us, both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials you are pleased to send us, let your supporting grace ever carry us through them with advantage to our souls,
that

that by your favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from Evil. Amen.

O Sovereign good, the fountain of all our good, deliver us from all our evils; from our sins, and the punishments we deserve for them; from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads, from your justice and our impenitence: from heresy, and schism, and all that blindness of soul, which self conceit, and pride expose us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation: from all these evils, for your own goodness sake, O Lord, deliver us, through Jesus Christ our Lord. Amen.

The Symbol or Creed of St. Athanasius.

WHOSOEVER will be saved, before all things, it is necessary that he hold the catholic faith.

Which faith, except every one do keep entire, and unviolated, without doubt, he shall perish everlastingly.

Now the catholic faith is this: that we worship one God in trinity, and trinity in unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet, they are not three eternals, but one eternal.

As also they are not three uncreateds, nor three incomprehensibles; but one uncreated, and one incomprehensible.

In like manner, the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So, likewise the Father is God, the Son is God, and the Holy Ghost is God.

And yet, they are not three Gods, but one God.

So, likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet, they are not three Lords, but one Lord.

For as we are compelled, by the Christian

tian truth, to acknowledge every person, by himself, to be God, and Lord :

So are we forbidden, by the Catholic religion, to say, there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son ; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this trinity there is nothing before or after ; nothing greater or lesser : but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the unity is to be worshipped in trinity, and the trinity in unity.

He therefore that will be saved, must thus think of the trinity.

Furthermore

Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe, and confess, that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before all ages ; and he is man of the substance of his mother, born in the world.

Equal to the Father, according to his divinity, and lesser than the Father, according to his humanity.

Who, although he be God and man, yet he is not two, but one Christ.

One, not by the conversion of the godhead into flesh ; but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ,

Who suffered for our salvation ; de-
N scended

scended into hell ; rose again the third day from the dead.

He ascended into heaven ; he sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good, shall go into life everlasting ; and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory, &c.

Instructions and Devotions for the Sick.

1. IF you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness, than afterwards, when the strength of
of

of the fever, or the quality of the remedies, may render you absolutely unfit for so great a work. Sickneſs is often ſent as a puniſhment for ſin, and therefore a ſincere repentance and confeſſion of ſins is often a more effectual means of recovery than any other.

2. If you have not your will already made, as in prudence you ought to have, let this alſo be done in the beginning of your ſickneſs, that ſo having ſettled your temporal affairs, you may apply your ſoul, without diſturbance, to the ſpiritual.
3. Engage your beſt friend to give you timely notice, if your diſtemper be dangerous, and not to flatter you with the hopes of life, when there are little or no grounds for hopes. Make the beſt uſe you can of that time which perhaps is to be your laſt. Admit of but few viſits, nor of any other diſcourſe but ſuch as may be for your ſoul's profit.
4. Take proper care for the diſcharge of your debts, and all other obligations incumbent upon you; and this, as much as may be, in the beginning alſo of your ſickneſs: forgive all thoſe who have any way injured you, and aſk pardon of thoſe you have injured.

5. Receive your sickness from the hand of God with a perfect resignation to his holy will, as a just punishment of your offences; frequently offer yourself up to him, and beg that he would give you patience and sanctify your sufferings, and that he would accept of your pains and uneasinesses, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.
6. Often procure some friend to read to you such prayers as are most affective, and most proper for your present condition, especially the penitential psalms, the litanies, acts of the love of God, of patience, and resignation, &c.
7. Have the crucifix, or a picture of Christ crucified, always before your eyes: think often on his passion, bide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.
8. Aim, as much as you can, at a penitential spirit, during your sickness; often cry to God for mercy. And make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Prayer

*A Prayer proper to be daily repeated in the
Time of Sicknefs.*

O My God, I receive this sickness, with which you are pleased to visit me, as coming from your fatherly hand. 'Tis your will it should be thus with me, and therefore I submit: *Thy will be done on earth, as it is in heaven.* May this sickness be to the honour of your holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all your appointments; to suffer whatever you please, as long as you please, and in what manner you please. For I am your creature, O Lord, who have most ungratefully offended you; and since my sins have a long time cried aloud to heaven for justice, why shall I now complain if I feel your hand upon me? No, my God, you are just in all your ways; I have truly deserved punishment, and therefore I have no reason to complain, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. You know how frail I am; that I am nothing but dust and ashes. Deal not with me therefore according to my sins, neither punish me according to my iniquities; but according to the multitude of your most tender mercies have compassion on me. O! let your justice be tempered with mercy; and let your heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with a christian patience all the uneasinesses, pains, disquietudes and difficulties of my sickness; and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be my defence against all the assaults of the enemy, that in this illness I may no way offend you: and if this is to be my last, I beg you so to direct me by your grace, that I may no ways neglect or be deprived of those helps which
you

you have in your mercy ordained for the good of my soul, to prepare it for its passage into eternity; that being perfectly cleansed from all my sins, I may believe in you, put my whole trust in you, and love you above all things; and, through the merits of the death and passion of my Saviour Jesus Christ, be admitted into the company of the blessed, where I may praise you for ever. Amen.

Short Acts of the most necessary Virtues proper to be inculcated in the Time of Sickness.

LORD, I accept this sickness from your hands, and entirely resign myself to your blessed will, whether it be for life or death; not my will, but thine be done: *Thy will be done on earth, as it is in heaven.*

Lord, I offer to you all that I now suffer, or I may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore

I adore you, O my God and my all, as my first beginning and last end : and I desire to pay you the best homage I am able, and to bow down all the powers of my soul to you.

Lord, I desire to praise you for ever, in sickness as well as in health : I desire to join my heart and voice with the whole church of heaven and earth in blessing you for ever.

I give you thanks from the bottom of my heart for all your mercies and blessings bestowed upon me and your whole church, through Jesus Christ your son ; and above all, for having loved me from all eternity, and redeemed me with your precious blood : O ! let not that blood be shed for me in vain !

Lord, I believe all those heavenly truths which you have revealed, and which your holy Catholic Church believes and teaches : You are the sovereign truth, who neither can deceive, nor be deceived ; and you have promised the spirit of truth to guide your
Church

Church into all truth. *I believe in God the Father Almighty, &c.* In this faith I resolve, through your grace, both to live and die: O Lord, strengthen and increase this my faith.

O my God, all my hopes are in you: and through Jesus Christ my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from you. In you, O Lord, have I put my trust; O! let me not be confounded!

O sweet Jesus, receive me into your arms in this day of my distress; hide me in your wounds, bathe my soul in your precious blood.

I love you, O my God, with my whole heart and soul, above all things: at least I desire so to love you. O! come now, and take full possession of my whole soul, and teach me to love you for ever.

I desire to be dissolved, and to be with Christ.

O! when will your kingdom come? O
Lord,

Lord, when will you perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with perfect charity for the love of you. I forgive from my heart all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to your great mercy; and, according to the multitude of your tender mercies, blot out my iniquities.

O! who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins.

O! that I had never offended so good a God! O! that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet Jesus, son of the living God, have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to Jesus
Christ

Christ my Saviour, who redeemed me with his precious blood ; to the Holy Ghost who sanctified me in baptism. *Into thy hands, O Lord, I commend my spirit.*

I renounce from this moment, and for all eternity, the devil and all his works ; and I abhor all his suggestions and temptation. O Lord, suffer not this mortal enemy of my soul to have any power over me, either now, or at my last hour. O, let your holy angels defend me from all the powers of darkness.

O holy Mary, mother of God, pray for us sinners now and in the hour of our death. O all you blessed angels and saints of God, pray for me a poor sinner.

[It may be proper also in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the passion of Christ, or some meditations on his passion: as also the paraphrase on the Lord's prayer, the Miserere, and the other penitential Psalms; Devout Acts of contrition, &c. but not too much at once; for that might fatigue him, and do him harm.]

A short

*A short Exercise in Preparation for Death,
which may be used every Day.*

1. **M**Y heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely, to receive death at the time and in the manner it shall please you to send it.

2. I most humbly ask pardon for all my sins committed against your sovereign goodness, and repent me of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by your grace I will die in this belief.

4. I hope to possess eternal life by your infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love you as my sovereign good above all things, and to despise this miserable world: I desire to love my neighbour as myself, for the love of you, and to forgive all injuries from my heart.

6. O

6. O my divine Jesus, how great is my desire to receive your sacred body! O! come now into my soul, at least by a spiritual communion! O! grant that I may worthily receive you before my death! I desire to unite myself to all the worthy communions which shall be made in your holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul your blessed merits, the holy unction of your precious blood.

8. Holy Virgin, mother of my God, defend me from my enemies in my last hour, and present me to your divine son. Glorious St. Michael, prince of the heavenly host, and you my angel guardian, and you my blessed patrons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all temptations of the enemy, and in general what-

O

soever

soever may displease you. I adore and accept your divine appointments with regard to my soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be a Jesus to me, and save me; O my God, hiding myself with an humble confidence in your sacred wounds, I render my soul into your divine hands; receive it into the bosom of your mercy. Amen.

PRAYERS FOR THE DEAD.

[The Psalm *Miserere*. *Have Mercy on me, O God*, &c. page 79, and the Psalm *De profundis*. *From the Depths*, &c. as page 85. At the End of each, instead of *Gloria Patria*, &c. say, *Eternal Rest give to them, O Lord; and let perpetual Light shine unto them.*]

A Prayer for all the Faithful departed.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins;

sins; that through pious supplications they may obtain the pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

*A Prayer upon the Day of a Person's Decease
or Burial.*

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it to the end: But command it to be received by thy holy angels, and to be carried to paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys: Through our Lord Jesus Christ. Amen.

Another.

WE beseech thee, O Lord, admit the soul of thy servant N. which this day has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy: Through our Lord Jesus Christ, &c.

On the Anniversary Day.

O Lord, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the state of refreshment, the happiness of rest, and the brightness of light: Through our Lord Jesus Christ, &c.

A Prayer for one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world, he may live to thee: And whatever he has committed in this life thro'

thro' human frailty, do thou of thy most merciful goodness forgive: Through our Lord Jesus Christ, &c.

A Prayer for a Bishop or a Priest.

O God, who amongst thy apostolic priests hast raised thy servant *N.* to the dignity of a bishop [or a priest] grant, we beseech thee, that he may be also admitted in heaven to their everlasting fellowship, through Jesus Christ our Lord, &c.

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have mercy on the souls of my father and mother; grant that I may see them in the glory of eternity, through our Lord Jesus Christ, &c.

For Brethren, Relations, and Benefactors.

O God, the giver of pardon, and lover of the salvation of men, we beseech thy clemency in behalf of our brethren, kinsfolks and benefactors who are departed this life, that by the intercession of the blessed Virgin Mary, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: through our Lord Jesus Christ, &c.

For all who lie in the Church or Church-Yard.

O God, by whose mercy the souls of the faithful find rest, grant to all thy servants here, or elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: through our Lord Jesus Christ, &c.

For a Man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy

thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed : through our Lord Jesus Christ, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to shew mercy to the soul of thy servant ; that being now delivered from the corruption of this mortal life, she may be received into the inheritance of eternal bliss: through our Lord Jesus Christ, &c.

For many deceased.

O God, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants, and grant them the remission of all their sins; that being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through our Lord Jesus Christ, thy Son, &c.

A Prayer

164 *A Prayer for a Woman with Child.*

A Prayer that may be daily said by a Woman with Child.

O Lord God Almighty, Creator of heaven and earth, who made us all out of nothing, and redeemed us by the precious blood of your only Son; look down upon your poor handmaid here prostrate before you, humbly imploring your mercy, and begging your blessing for herself and child, which you have given her to conceive. Preserve the work of your hands, and defend both me and the tender fruit of my womb from all perils and all evils: grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to you to love and serve you faithfully for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder you from hearing my prayers, and draw down your judgments upon me and mine, instead of the mercies which I sue for; and therefore I am sensible the first
thing

thing I ought to do, is to repent from the bottom of my heart, for all my offences, humbly confess them, and continually cry to you for mercy. I detest then all my sins with my whole heart, and desire to lay them down here at your feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to you; and I wish that I could expiate them: I humbly beg your pardon for them all, and I wish with all my heart that I had never committed them: I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now before-hand for my sins, firmly resolving by your grace never willingly to offend you more. See here my poor heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble heart which you never despise. In this disposition of soul, and with a lively confidence

confidence in your mercies, and in the merits of the death and passion of Jesus Christ your Son, I renew the petition I made before, and I once more beg of you, for myself, your grace and protection, and a happy delivery; and for my child, that you would be pleased to preserve it for baptism, sanctify it for yourself, and make it yours for ever: through the same Jesus Christ, our Lord. Amen.

Instructions for hearing Mass.

1. *WHEN you hear the bell give notice, or purpose in yourself to hear mass, direct your intention to do it in remembrance of the death and passion of our Blessed Saviour Jesus, and presently set before your eyes the Blessed Virgin, St. Mary Magdalen, and the other Maries going to Mount Calvary, to behold Christ crucified; endeavour to stir up in your mind such thoughts as you may imagine those holy persons to have had in this sacred pilgrimage, forasmuch as you are going to see the same crucifixion which they did, mystically performed by the hands of the priest.*

2. *Think*

2. Think with yourself, if this blessed sacrifice was offered only in one place, and consecrated but by one priest in all the world, with how great desire the people would run to that place, with what zeal they would seek that priest, to hear and see these heavenly mysteries; and ask grace of our Lord that you may come with like attention and devotion, forasmuch as these holy mysteries do not require a less reverence for being celebrated in so many places, and so often repeated
3. Call to mind what you have most need to pray for, and purpose with yourself in an especial manner to bewail your greatest offences, and likewise to offer up this holy mystery for the Universal Church, for his holiness, and all ecclesiastical persons, for unity among all christian kings and princes, for the conversion of all infidels and heretics, for his majesty and these kingdoms; and lastly, for the necessities both of the living and the dead.

When you go into the Church, say,

1. O Lord, in the multitude of thy mercies, I will enter thy house, and adore thee
in

in thy holy temple, and confess to thy name.

When you take holy Waters

2. Sprinkle me O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be whiter than snow.

PRAYERS BEFORE MASS.

An Oblation of the Mass, according to the four Ends of this our Christian Sacrifice.

O Most merciful Father, and gracious God, who has so loved the world, as not to spare your only beloved Son, but delivered him up to suffer the cruel death of the cross for the redemption of us poor sinners; and will moreover have the same oblation daily renewed in the mass, to apply the fruit of his most sacred passion for the benefit of our souls; grant that we may assist with all due respect, attention, and devotion, at these adorable mysteries,

to

to the end we may be made partakers of the fruit and virtue of the bloody sacrifice of the cross, by this unbloody oblation at the altar. And as this our christian sacrifice contains all the virtue and perfection shadowed by those of the old law, so we offer it in manner of the four-fold oblation of the antient sacrifices. First then, we offer it up, O Lord, in humble and sincere profession of your supreme power and dominion over us and all creatures; to which we willingly submit, and earnestly beg that we and all others may have the grace constantly to do the same. Secondly, likewise we offer it up in satisfaction and atonement for all the sins and crimes we have ever committed; or with which your infinite majesty has any ways been displeased or offended. Thirdly, again we offer up this holy mass as a thanksgiving, and a grateful acknowledgement of all favours and blessings bestowed on us, in general or particular. Lastly we offer up our present sacrifice, that we may mercifully

P

obtain

obtain of your divine goodness what you know we most stand in need of, either for soul or body, temporal or spiritual.

Here may be added in particular what each one most wants, for themselves, or others living or dead.

With these dispositions and intentions we approach your altar, O God, this day, relying on your power and mercy to grant our petitions, and supply us with grace for the performing of our duty, through the merits of the sacred death and passion of your only Son, our Lord and Saviour Jesus Christ. Amen.

An excellent Method of hearing Mass.

Sign yourself with the Priest with the Sign of the Cross, and say as follows :



IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will

I will draw near to thy Altar, O my God, there to gain new strength and vigour to my soul, and by thy grace separate me from those unbelievers, who have no trust in thee.

That grace which comforts me when the remembrance of my sins afflict and cast me down.

That grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive, even our greatest sins, upon a sincere repentance.

The Priest bowing down, says the Confiteor before he goes up to the Altar; say it with him as follows:

I Confess to Almighty God, to the blessed Virgin Mary, the blessed Michael the archangel, to the blessed John Baptist, the holy apostles, Peter and Paul, to all the saints, and to you Father, that I have very much sinned in thought, word, and deed, through my fault, through my fault,
P 2 through

through my most grievous fault. Therefore I beseech the blessed Virgin Mary, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you Father, to pray for me to our Lord God.

The psalm Judica me Deus, or part of the Mass from the beginning to the Confiteor; as also Gloria in Excelsis Deo and Creed are not said by the Priest in Masses for the Dead, and at some other times, which you may pass over as you find he does.

After the Confiteor, say,

O My God, who hast commanded us to pray one for another, and in thy holy church hast given, even to sinners, the power of absolving from sin, receive, with equal bounty, the prayers of thy people for the priest, and those of thy priest for the people.

We beseech thee, O Lord, by the merits of those saints, whose relics are here, and
of

of all the saints that thou wouldest vouchsafe to forgive me all my sins. Amen.

When the Priest goes first to the Book, and says the Part of the Mass called the Introit, say,

GRANT, Lord, we may be truly prepared for the offering of this great sacrifice to thee this day; because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Eloison, say,

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on, me O Lord, have mercy on me.

At the Gloria in Excelsis Deo, say,

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee,

we glorify thee, we give thee thanks for thy great glory. Lord God, heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: who takest away the sins of the world, hear our prayers: who sittest on the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

*When the Priest turns to the People, and says
Dominus Vobiscum, say,*

BE thou always with us, O my God,
and let thy grace never depart from
us.

Here

Here the Priest says the Collects or Prayer for the Day, say then,

ALMIGHTY and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy church, and in behalf of us thy people: accept them to the honour of thy name, and good of our souls; and grant us all those blessings which may any ways contribute to our salvation: through our Lord Jesus Christ. Amen.

The Epistle following: say,

BE thou, O Lord, eternally praised and blessed, for having communicated to the holy prophets and apostles thy Spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness

happinefs to understand from the church, by their instructions, what is profitable, and grace to practice the same all our lives.

What follows is called the Gradual: say,

HOW wonderful, O Lord, is thy name through the whole earth! I will blefs our Lord at all times; his praise shall be ever in my mouth. Be thou my God and my protector: In thee alone will I put my trust, let me not be confounded for ever.

At the Gospel when the People rise up, say,

BE ever adored and praised, O Lord, who art not content to instruct and inform us by thy prophets and apostles, but hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear him: grant us, merciful God, the grace to profit by his divine and heavenly doctrine.

doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself; nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life: to whom shall we go, but to thee, Fountain of truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Creed, beginning Credo in unum Deum, say,

I Believe, O Lord, all thou hast taught me by thy holy church: in this faith, by the assistance of thy grace, I desire to live and die: by thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to us. Their miraculous success is a sufficient proof. Whither shall I go, O, my Lord? Thou hast the words of eternal life. Of thy truth, thus delivered, my reason,

reason, and will shall never doubt, though my senses, and vain imagination should. I believe, O Lord, help my unbelief.

At the Offertory, when the Priest uncover the Chalice.

ACCEPT, O holy Father, Almighty and eternal God, this unspotted host, which I thy unworthy servant offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and for all faithful Christians, living and dead, that it may avail me and them to life everlasting. Amen.

At the Offering of the Chalice, say,

WE offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy Divine Majesty, as a sweet perfume for our Salvation, and for that of the whole world.

May

May our humility, and contrition of heart make us acceptable to thee, O Lord ; and let our sacrifice, this day, be pleasing to thee, O Lord God.

When the Priest washes his Fingers at the Corner of the Altar, say,

THOU, Lord, who once vouchsafedst to wash thy disciples' feet before their invitation to thy holy table, wash us also we beseech thee, O Lord, and wash us again ; not only our feet and hands, but our hearts, our desires, our souls, that we may be holy, innocent and pure.

Go on and say,

RECEIVE, O holy Trinity, this oblation which we make thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ ; and in honour of the ever blessed Virgin Mary ; of blessed John Baptist ; of the holy apostles Peter and

and Paul; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth: through the same Christ our Lord. Amen.

*When the Priest turns about and says, Orate
Fratres, say,*

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

*At the Secreta, or when the Priest is saying
the Prayers in the Book proper for the Day,
in a low Voice, say,*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee, that as we offer it to the honour
of

of thy name, so it may be to us here a means of obtaining thy grace, and in the next life, everlasting happiness. Amen.

When the Priest says in a loud Voice, Per omnia Sæcula Sæculorum, say,

IT is verily meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphims, with common jubilee, glorify; together with whom we beseech thee that we may be admitted to join our voices, saying, in an humble manner.

Holy, holy, holy, Lord God of Sabaoth: the heavens and earth are full of thy glory.

Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

Q

What

*What follows is called the Canon of the Mass,
say then,*

MOST merciful Father, who hast given
us thy only Son to be our daily sacrifice,
incline thy ears to our prayers, and
favour our desires; protect, unite, and
govern thy holy Church throughout the
world, pour forth thy blessings on his
present Holiness, that prelate who has a
particular charge over us, our king, and
all true professors of the catholic faith.

*Whilst the Priest makes his Memento or
Commemoration of the Living, standing
with his Hands joined before his Breast,
make your Memento, praying in parti-
cular for yourself, and Friends, &c. as
follows:*

I Offer thee, O eternal Father, with this
thy minister at the altar, this oblation
of the body and blood of thy only Son, to
thy

thy honour and glory : in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, (*if alive*) friends and benefactors ; grant them all blessings, spiritual and temporal. I offer it up also (*here name the particular intention you would offer it up for ; as, for obtaining this virtue, overcoming that vice ; for blessings, such as health, &c.*) Likewise for all that are in misery ; for those whom I have any ways injured in word or deed ; for all mine enemies ; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all according to their different necessities, through the merits of thy only Son, our Lord.

Proceed, and say,

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation, in our behalf, and grant it may be effectual for the obtaining all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, the true body and blood of thy dear Son, that being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

At the Elevation, or lifting up of the sacred Host, say,

MOST adorable body, I adore thee
with all the powers of my soul.
Lord, who hast given thyself entire to us,
grant

grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my protector, strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the Elevation of the Chalice, say,

MOST adorable blood, that washes away all our sins, I adore thee: Happy we, if we can return our life and blood for thine.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live Jesus in us, and we in thee. Amen.

After the Elevation, say,

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, resurrection and ascension. Here is thy body that was

Q 3

broken;

broken; here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us; of which all other sacrifices were but so many types and figures.

Whilst the Priest makes his Memento or Commemoration of the Dead, standing in Silence with his Hands joined before his Breast, make your Memento thus,

I Offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (*here name whom you chiefly proposed to pray for*) my parents (*if dead*) relations, benefactors, neighbours, &c. Likewise such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war,

or

or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. Amen.

When the Priest strikes his Breast, and in a loud Voice says, Nobis quoque Peccatoribus, say,

VOUCHSAFE to grant the same one day to us, poor miserable sinners as we are, and judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who lives and reigns eternally with thee, and in that form of prayer which he himself hath taught us.

At

*At the Pater noster, or Our Father, say it
with the Priest, as follows:*

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: But deliver us from evil. Amen.

Deliver us from those evils, which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, nor excite not thy bounty.

Here

Here the Priest breaking the Host, puts a Particle into the Chalice, say then,

THY body was broken, and thy blood shed for us; Grant that the commemoration of this holy mystery may obtain us peace: And that those that receive it may find everlasting rest.

At Agnus Dei, or Lamb of God, say it with the Priest, as follows:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the Prayers before Communion, say,

IN saying to thy apostle, my peace I leave you, my peace I give you, thou hast promised, O Lord, to all thy church, that peace which the world cannot give;
peace

peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every christian duty, so as never more to yield under temptations, nor fall into our common weaknesses.

At the Domine non sum dignus and Communion, say it with the Priest, (with all Humility and Contrition, striking your Breast), as follows;

LORD, I am not worthy that thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Lord,

Lord, I am not worthy that thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Whilst the Priest receives, those who do not communicate really, may receive in Spirit and Desire, by saying the following Prayer:

MOST loving Jesus, I adore thee with a lively faith, who art really present in this sacrament by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually: Come therefore, O Lord, to me, and heal my sinful soul. Feed me that am hungry, comfort me that am weak, enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from

from thee, my Saviour! who, with the Father and the Holy Ghost, livest and reignest one God, for ever. Amen.

*During the Ablution, and wiping the Chalice,
say,*

GIVE us, O Lord, a part in the fruit of thy death and passion; the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O Jesu, my soul sighs after thee! I long with thy apostle to be dissolved, and be with thee. My heart, and my whole body, with transports of joy seek the living God.

My soul languishes with ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could enjoy the presence of thy adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious
Lord,

Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

When the Chalice is covered, the Priest goes to the Book and reads the Communion; say then,

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our souls.

At the Post-Communion, when the Priest goes a second Time to the Book, say,

WE give thee thanks, O God, for thy mercy, for admitting us to have a part in offering this sacrifice in thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

R

Proceed

Proceed as follows :

MOST gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands mercy, and the remission of all our sins. Amen.

When the Priest turns to the People, and gives them the Benediction. or Blessing, making the sign of the Cross over them with his Hand, make you also the Sign of the Cross, and say,

THE blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

The Gospel of Saint John, page 36.

Prayers after Mass.

O Eternal word, speak to my soul, which adores thee in a profound silence:
thou

thou art the great Creator of all things; abandon not I beseech thee, thy own creature: be thou my life, my light, and my all.

O light eternal! enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance: for thou, O Lord, hast made me; thou hast redeemed me! May I be ever thine,

I have sinned much against heaven, and before thee, and am not worthy to be called thy son.

Thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it here adores below.
Amen.

Prayers.

I Render thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of thy bounty, and of which many better deserving christians are deprived. Receive, O

R 2

Lord,

Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and danger of my life's pilgrimage; till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

Happy are they who dwell in thy house, O Lord: for ever and ever they shall praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise our Lord, for he is good, for his mercy is everlasting.

Who

Who shall relate the wonders of our Lord! who shall publish all his praises!

THE HUNDREDTH AND FIFTIETH PSALM.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

Praise him for the mighty things he has done, praise him for his greatness, which has no bounds.

Praise him in the sound of trumpets, praise him on the psalter and harp.

Praise him on timbrel and in choir, praise him on strings and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy; let every spirit praise our Lord.

Our Father. Hail Mary. I believe in God.

The Benediction of the B. Sacrament.

WHAT we call the Benediction, is a devotion practised by the church, in order to give adoration, praise, and blessing, or benediction, to God,

for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive at the same time, the benediction or blessing of our Lord there present.

When the blessed sacrament is taken out of the Tabernacle, and set up to be seen by the people, the choir sings, *O salutaris Hostia*, &c. i. e. O saving victim, which openest the gates of heaven; lo, the wars of our enemies press upon us; do thou give us strength and aid. To the great Lord, who is Three in One, be everlasting glory. Oh! may he grant us life without end, in our heavenly country. Amen.

After this is usually sung some psalm or pious metre, according to the order of superiors, or discretion of the officient, or exigence of the times: such as psalm xix. *Exaudiat*, for the King; psalm xiv. *Deus noster refugium*, for peace; psalm xc. *Qui habitat*, in time of tribulation; the *Te Deum*, in public thanksgivings, &c. Then follows the hymn of the blessed sacrament, *Pange Lingua*, or at least the latter part of it, *Tantum ergo*.

The

The Hymn, Pange Lingua.

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ, the world's great King, be-
stow'd

His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From Virgin's womb his life began:
He liv'd on earth, and preach'd to sow
The seeds of heav'nly truth below;
Then seal'd his mission from above
With strange effects of power and love.

'Twas on that ev'ning when the last
And most mysterious supper past;
When Christ with his disciples sat,
To close the law with legal meats;
Then to the twelve himself bestow'd
With his own hands to be their food.

The word made flesh for love of man
By his word turns bread to flesh again;

And

And wine to blood, unseen by sense,
 By virtue of omnipotence ;
 And here the faithful rest secure,
 Whilst God can vouch, and faith insure.

Tantum ergo.

TO this mysterious table now
 Our knees, our hearts, and sense we
 bow ;

Let ancient rights, resign their place
 To nobler elements of grace ;
 And faith for all defects supply,
 Whilst sense is lost in mystery.

To God the Father, born of none,
 To Christ his co-eternal son,
 And Holy Ghost, whose equal rays
 From both proceed, one equal praise :
 One honour, jubilee and fame,
 For ever blest his glorious name. Amen

V. Thou hast given them bread from
 heaven. Alleluia.

R. Replenish'd with all sweetness and
 delight. Alleluia.

V. Pray

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

V. Lord save our king.

R. And hear us in the day we call upon thee.

Let us Pray.

O GOD, who hast left us in this wonderful sacrament a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this thy family from all adversity; and being prostrate before thee with our whole hearts, protect us in thy mercy from the snares of our enemies, thro' Jesus Christ our Lord.

We beseech thee, Almighty God, that thy servant *N.* our king, who by thy mercy

cy has undertaken the government of this realm, may also receive the increase of all virtues; with which being adorned he may both avoid the monsters of sins, and being pleasing in thy sight, come at length to thee, who art the way, the truth, and the life, thro' Christ our Lord. Amen.

When the Priest gives the Benediction with the Blessed Sacrament, bow down, and profoundly adore your Saviour there present; give him Thanks for all his Mercies, offer your whole Self to him, to be his for ever; and earnestly beg his Blessing upon you and yours, and upon his whole Church. Or you may say thus: Adoro te devote, &c.

I Devoutly adore thee, O hidden deity,
Which liest concealed indeed under these forms:

To thee my whole heart subjects itself,
Because it finds itself quite lost in contemplating thee,

The sight, the feeling, and the taste are here deceived,

But the hearing alone may safely be believed:

I believe

I believe whatever the Son of God has
spoken ;

Nothing can be more true than the word
of truth.

Upon the cross the divinity alone was
concealed ;

But here the humanity also lies hid :

Yet I believe and confess both one and
the other,

And make the same petition as did the
penitent thief.

I don't here see thy wounds, as Thomas
did,

Yet I confess thee to be my God :

O grant that I may ever believe in thee
more and more,

And evermore put my trust in thee and
love thee.

O blessed memorial of the death of our
Lord,

O living bread, giving life to man,

Grant that my soul may ever live on
thee ;

Grant

Grant that I may ever relish thy sweetness.

O pious pelican, Jesus our Lord,
Cleanse me, an unclean sinner, with
thy blood;

One drop of which is sufficient to save
The whole world from all its guilt.

O Jesus, whom I now see under a veil,
O when will that hour come, which I
so much long for!

When the veil being removed, I shall see
thy face,

And be happy for ever in the contempla-
tion of thy glory. Amen.

Or else you may say,

HAIL true body, born of the blessed Vir-
gin Mary, which truly suffered, and
was immolated upon the cross for man,
whose side being pierced, sent forth real
blood and water. O grant that I may wor-
thily receive thee at the hour of my death.
O most clement, O most gracious, O most
sweet Saviour Jesus Christ, Son of the eter-
nal

nal God, and of the ever-blessed Virgin,
have mercy on me.

The ORDINARY of the HOLY MASS.

PART I.

The Preparation of the Offerers. By Acts of Humility, Praise, Faith, &c.

The Priest at the Foot of the Altar, beginning, saith,

IN Nomine Patris,
& Filii, & Spiritus Sancti.—Amen.

Ant. Introibo ad
altare Dei.

R. Ad Deum qui
lætificat juventutem
meam.

IN the Name of the
Father, and of
the Son, and of the
Holy Ghost. Amen.

Anth. I will go
unto the altar of
God.

R. To God, who
rejoiceth my youth.

PSALMUS xlii.

PSALM xlii.

This Psalm, is omitted in Masses for the Dead, and in Passion-time.

JUDICA me, Deus, & discerne causam meam de gente non sancta: ab homine iniquo & dolofo erue me.

R. Quia tu es Deus, fortitudo mea, quare me repulisti? & quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam & veritatem tuam: ipsa me deduxerunt & adduxerunt in montem sanctum tuum, & in tabernacula tua.

JUDGE me, O God, and discern my cause from the nation not holy; from the unjust and deceitful man deliver me.

R. Because thou art God, my strength; why hast thou rejected me? and why do I go sorrowful, whilst the enemy afflicts me?

P. Send forth thy light and truth: they have conducted and brought me unto thy holy hill, and into thy tabernacles.

R. Et

R. Et introibo ad
altare Dei: ad Deum
qui lætificat juven-
tutem meam.

P. Confitebor tibi
in cithara, Deus,
Deus meus: quare
tristises, anima mea:
& quare conturbas
me?

R. Spera in Deo,
quoniam adhuc con-
fitebor illi: salutare
vultus mei, & Deus
meus.

P. Gloria Patri,
Filio, & Spiritui
Sancto.

R. Sicut erat in
principio, & nunc,
& semper, & in
sæcula sæculorum.
Amen.

R. And I will go
unto the altar of God:
to God who rejoiceth
my youth.

P. I will praise
thee on the harp, O
God, my God; why
art thou sorrowful,
O my soul? and why
dost thou trouble me?

R. Hope in God;
because yet will I
praise him; the sal-
vation of my counte-
nance, and my God.

P. Glory be to
the Father, and to
the Son, and to the
Holy Ghost.

R. As it was in
in the beginning, is
now, and ever shall
be, world without
end. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

P. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Jo-

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. The Almighty God be merciful to thee, and, forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael, the archangel,

anni Baptistæ, sanctis apostolis Petro & Paulo, omnibus sanctis, & tibi Pater: quia peccavi nimis cogitatione verbo & opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam, semper virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum & Paulum, omnes sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

gel, to the blessed John Baptist, the holy apostles, S. Peter and S. Paul, to all the saints and to you Father, that I have sinned exceedingly, in thought, word, and deed, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore I beseech the blessed Virgin Mary, blessed S. Michael the Archangel, the blessed John Baptist, the holy apostles S. Peter and S. Paul, and all the saints and you Father, to pray to our Lord God for me.

P. Misereatur vestri omnipotens Deus, & dimissis peccatis vestris perducatur vos ad vitam eternam. R. Amen.

P. Indulgentiam, absolutionem & remissionem peccatorum nostrorum, tribuat nobis omnipotens & misericors Dominus. R. Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine misericordiam tuam.

P. May the Almighty God be merciful to you, and, forgiving you your sins, bring you to life everlasting. R. Amen.

P. May the Almighty and most merciful Lord, grant us pardon, absolution, and remission of our sins. R. Amen.

P. O God thou being turned towards us, wilt revive us.

R. And thy people will rejoice in thee.

P. Shew us, O Lord, thy mercy.

R. And

R. Et salutare tu-
um da nobis.

P. Domine, exau-
di orationem meam.

R. Et clamor me-
us ad te veniat.

P. Dominus vo-
biscum.

R. Et cum spiri-
tu tuo.

R. And give us
thy salvation.

P. O Lord, hear
my prayer.

R. And let my
cry come to thee.

The Lord be with
you.

And with thy spi-
rit.

The Priest going up to the Altar, says.

Aufer a nobis
quæsumus Domi-
ne, iniquitates nos-
tras: Ut ad sanc-
ta sanctorum puris
mereamur mentibus
introire, per Chris-
tum Dominum nos-
trum. Amen.

Take away from
us our iniquities,
we beseech thee, O
Lord, that we may
be worthy to enter
with pure minds in-
to the holy of holies:
through Christ our
Lord. Amen.

When

*When the Priest is come up to the Altar, bow-
ing down, he says,*

<p>Oramus te, Do- mine, per merita sanctorum tuorum, quorum reliquæ hæc sunt, & omnium sanctorum, ut in- dulgere digneris om- nia peccata mea. Amen.</p>	<p>We beseech thee, by the merits of thy saints, whose relics are here, and of all the saints, vouchsafe to forgive me all my sins. Amen.</p>
--	---

*Here at solemn Masses the Priest incenses the
Altar, after he has blessed the Incense, by
the Sign of the Cross, with these words ;*

<p>Ab illo benedica- ris, in cujus honore cremaberis. Amen.</p>	<p>May thou be bless- ed by him, in whose honour thou shalt be burnt.</p>
---	---

*Then turns to the Book, and reads the Introit,
which is every Day different ; during
which the following may be said,*

Let the name of the Lord be blessed both
now and for ever. From the rising to the
setting

setting of the sun all praise is due to the name of the Lord. Who is like the Lord our God, who dwells on high, and looks on all that is humble both in heaven and on earth? Glory be to the Father, &c.

P. Kyrie eleison. P. Lord have mercy on us.

R. Kyrie eleison. R. Lord have

P. Kyrie eleison. P. Lord have

R. Christe eleison. R. Christ have

P. Christe eleison. P. Christ have

R. Christe eleison. R. Christ have

P. Kyrie eleison. P. Lord have

R. Kyrie eleison. R. Lord have

P. Kyrie eleison. P. Lord have

Then the Gloria in Excelsis, which is not said in Advent, Lent, nor in Masses for the Dead.

GLORIA in excelsis Deo, &

in terra pax hominibus bonæ voluntatis;

GLORY be to God on high,

and peace on earth to men of good will;

we

laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnum gloriam tuam, Domine Deus Rex cœlestis. Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem, nostram: qui sedes ad dextram Patris miserere nobis. Quoniam tu solus sanctus, tu solus Domi-

we praise thee, we bleſs thee; we adore thee; we glorify thee; we give thanks to thee for thy great glory, O Lord God, heavenly King, God, the Father Almighty, O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who takeſt away the ſins of the world, have mercy on us. Who takeſt away the ſins of the world, receive our prayer. Who ſitteth at the right hand of the Father, have mercy on us. For thou only art holy; thou only art

mus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in Gloria Dei Patris. Amen.

art Lord, thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

The Priest turning towards the People, says,

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum Spiritu tuo.

R. and with thy spirit.

Then he goes to the Book and reads the Collects which being different every Day, the following may be said.

We humbly beseech thee, O almighty and eternal God, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy church, and in behalf of us thy people; accept them to the honour of thy name, and the good of our souls

souls, and grant us all those blessings which may any way contribute to our salvation. Through our Lord Jesus Christ. Amen.

The Clerk having answered Amen, the Priest says the Epistle, which being different also, say as follows:

Be thou, O Lord, eternally praised and blessed for having communicated thy spirit to the holy prophets and apostles, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the church, by their instructions, what is profitable, and grace to practice the same all our lives.

At the End of the Epistle the Clerk answers,

R. Deo gratias. R. Thanks be to God.

Whilst the Priest says the Gradual, and Tract, which differ every Day, may be said as follows:

How wonderful, O Lord, is thy name
through

through the whole earth! I will bless our Lord at all times, his praise shall be ever in my mouth. Be thou my God, and my protector; in thee alone I will put my trust, let me not be confounded for ever.

The Prayer before the Gospel.

MUNDA cor
meum ac labia
mea, omnipotens
Deus, qui labia Isaïæ
prophetæ calculo
mundasti ignito: Ita
me tua grata misera-
tione dignare mun-
dare, ut sanctum
evangelium tuum
digne valeam nun-
tiare, per Christum
Dominum nostrum.
Amen.

CLEANSE my
heart and my
lips O Almighty
God, who didst
cleanse the lips of the
prophet Isaiah with
a burning coal;
vouchsafe through
thy gracious mercy
so to purify me, that
I may worthily de-
clare thy holy gospel.
Thro' Christ our
Lord. Amen.

Jube, Domine, Bless me, O Lord,
benedicere.

T

May

Dominus fit in **May** the Lord be
 corde meo & in la- in my heart, and in
 biis meis, ut digne my lips, that I may
 & competenter an- worthily and meetly
 nuntiem Evangelium declare his Gospel.
 suum. Amen. Amen.

P. Dominus vo- **P. The Lord be**
 biscum. with you.

R. Et cum spi- **R. And with thy**
 ritu tuo. spirit.

P. Sequentia [vel **P. The sequence**
initium] **sancti Evan-** [or the beginning] of
geli secundum, &c. the holy gospel ac-
 cording to St. &c.

R. Gloria tibi **R. Glory be to**
Domine. thee, O Lord.

*Whilst the Priest reads the Gospel, which is proper
 every Day, may be said as follows:*

Be thou ever adored and praised, O Lord,
 who art not content to instruct and inform
 us by thy prophets and apostles, but hast
 even vouchsafed to speak to us by thy only
 Son

Son our Saviour Jesus Christ, commanding us by a voice from heaven, to hear him: grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself; nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life: to whom shall we go, but to thee, eternal fountain of truth? I firmly believe, O God, all that thou teachest; give me grace to practise what thou commandest, and command what thou pleasest.

At the end of the Gospel is answered,

R. Laus tibi, R. Praise be to
Christe. thee, O Christ.

Then the Priest says in a low voice,

Per evangelica May our sins be
dicta delectantur nostra blotted out by the
delicta. Amen. words of the gospel.

Then the Nicene Creed, when it is to be said.

CREDO in unum **I** Believe in one
Deum Patrem God, the Father
omnipotentem, fac- Almighty, maker of
torem coeli & terræ, heaven and earth, and
visibilem omnium of all things visible
& invisibilem. and invisible.

Et in unum Domi- And in one Lord
num Jesum Chris- Jesus Christ, the
tum Filium Dei only begotten Son of
unigenitum. Et ex God; and born of
Patre natum ante the Father before all
omnia sæcula; Deum ages, God of God,
de Deo, lumen de light of light, true
lumine; Deum ve- God of God; begot-
rum de Deo vero, ten, not made; con-
genitum non factum; substantial to the Fa-
consubstantialem Pa- ther, by whom all
tri, per quem omnia things were made.
facta sunt. Qui Who for us men,
propter nos homines, and for our salvation,
& propter nostram came down from
heaven,

salutem descendit de
 cœlis. Et incarnatus
 est de Spiritu Sancto,
 ex Maria Virgine,
 *ET HOMO FACTUS
 EST: Crucifixus et
 iam pro nobis; sub
 Pontio Pilato passus,
 & sepultus est; &
 resurrexit tertia die
 secundum scripturas.
 Et ascendit in cœ-
 lum, sedet ad dexte-
 ram Patris. Et ite-
 rum venturus est cum
 gloria judicare vivos
 & mortuos: cujus
 regni non erit finis.

heaven, and was in-
 carnate by the Holy
 Ghost, of the Virgin
 Mary, * AND WAS
 MADE MAN. Was
 crucified also for us,
 suffered under Pon-
 tius Pilate, and was
 buried; and the third
 day he rose again,
 according to the
 scriptures. And as-
 cended into heaven,
 sitteth at the right
 hand of the Father:
 and shall come again
 with glory, to judge
 both the living and
 the dead, of whose
 kingdom there shall
 be no end.

** At these Words the People kneel down to adore
 God for the ineffable Mystery of the Incarnation.*

Et in Spiritum
Sanctum, Dominum
& vivificantem, qui
ex Patre Filioque
procedit. Qui cum
Patre, & Filio simul
adoratur, & conglori-
ficatur qui locutus
est per prophetas; &
unam sanctam Ca-
tholicam & aposto-
licam ecclesiam:
confiteor unum bap-
tisma in remissionem
peccatorum. Et ex-
pecto resurrectionem
mortuorum, & vi-
tam venturi sæculi.
Amen.

And in the Holy
Ghost, the Lord and
giver of life, who
proceeds from the
Father and the Son:
who, together with
the Father and the
Son, is adored and
glorified, who spake
by the prophets. And
one holy catholic and
apostolic church: I
confess one baptism
for the remission of
sins. And I expect
the resurrection of
the dead, and the
life of the world to
come. Amen.

PART II.

The Preparation and Sanctification of the Bread and Wine for the Use of the Sacrifice.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with your spirit.

Oremus.

Let us pray.

During the Offertory, which differs every day, may be said as follows:

O my God, I sincerely offer myself, and all I have to thee, to do and suffer whatever thou commandest or permittest. Receive my offering, and bear my weakness.

The Priest offering up the Host, says:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc

Accept, O holy Father, almighty and eternal God, this unspotted

immaculatam hos-	unspotted host, which
tiam, quam ego	I, thy unworthy ser-
indignus famulus	vant, offer unto thee,
tuus offero tibi Deo	my living and true
meo vivo & vero,	God, for my innu-
pro innumerabilibus	merable sins, offen-
peccatis, & offen-	ces, and negligences:
sionibus & negligentiis	— and for all
meis, & pro	here present, as also,
omnibus circumstan-	for all faithful christ-
tibus, sed & pro	tians, both living and
omnibus fidelibus	dead, that it may
christianis vivis at-	avail both me and
que defunctis: ut	them, unto everlasting
mihi & illis proficiat	life. Amen.
da salutem in vitam	
æternam. Amen.	

Then the Priest puts the Wine and Water into the Chalice, saying,

Deus, qui hu-	O God, who
manæ substantiæ dig-	creating human na-
nitatem mirabiliter	ture, hast wonder-
	fully

condidisti, & mirabilius reformasti: da nobis per hujus aquæ, & vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit & regnat in unitate Spiritus Sancti Deus; per omnia sæcula sæculorum. Amen.

fully dignified it, and more wonderfully reformed it: grant that by the mystery of this water and wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, Jesus Christ our Lord thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, for ever and ever. Amen.

He offers the Chalice, saying,

Offerimus tibi Domine calicem salutaris, tuam deprecantes clementiam, ut in conspec-

We offer unto thee, O Lord, the chalice of Salvation, beseeching thy clemency, that it may ascend

tu. divinæ majestatis
tuæ, pro nostra &
totius mundi salute
cum odore suavita-
tis ascendat. Amen.

ascend before thy di-
vine majesty, as a
most sweet odour,
for our salvation,
and for that of the
whole world. Amen.

The Priest bowing, says,

In spiritu humili-
tatis, & in animo
contrito suscipiamur
a te Domine, & sic
fiat sacrificium nos-
trum in conspectu
tuo hodie, ut pla-
ceat tibi, Domine
Deus.

Accept us, O
Lord, in the spirit
of humility, and
contrition of heart;
and grant that the
sacrifice which we
offer this day in thy
sight, may be pleas-
ing to thee, O Lord,
God.

Blessing the Bread and Wine, he says,

Veni, sanctifica-
tor, omnipotens
æterne Deus, &
benedic hoc sacri-

Come, O al-
mighty and eternal
God, the sanctifier,
and bless this sacri-
fice,

ficiū tuo sancto fice, prepared to the
nomini præparatum. glory of thy holy
name.

*Here is solemn Masses, he blesses the Incense,
saying,*

Per intercessi-	May the Lord,
onem beati Micha-	by the intercession
elis archangeli stan-	of the blessed S.
tis a dextris altaris	Michael the arch-
incensi, & omnium	angel, standing at
electorum suorum	the right hand of
incensum istud dig-	the altar of incense,
netur dominus be-	and of all his elect,
nedicere, & in odo-	vouchsafe to bless
rem suavitatis ac-	this incense, and
cipere. Per Chris-	receive it as an o-
tum Dominum nos-	dour of sweetness.
trum. Amen.	Through Christ our
	Lord. Amen.

Incensing

Incensing the Bread and Wine, he says,

<p>Incensum istud a te benedictum, as- cendat ad te, Do- mine, & descendat super nos misericor- dia tua.</p>	<p>May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercies descend upon us.</p>
--	---

*Then he incenses the Altar, saying these verses
of Psalm cxi.*

<p>Dirigatur, Do- mine, oratio mea, sicut incensum, in conspectu tuo: ele- vatio manuum mea- rum sacrificium vespertinum. Pone Domine custodiam ori meo, & ostium circumstantiæ labiis meis: ut non de- clinat cor meum in</p>	<p>May my prayer be directed, O Lord, as incense in thy sight: the elevation of my hands an evening sacrifice. Place, O Lord, a guard to my mouth, and a door to my lips: that my heart may not decline into words of malice, to seek</p>
--	---

verba malitiæ, ad seek excuses in my
excusandas excusati- sins.
ones in peccatis.

Giving the Censer to the Deacon, he says,

Accendat in nobis	May the Lord.
Dominus ignem sui	kindle in us the fire
amoris, & flammam	of his love, and the
æternæ charitatis.	flame of eternal
Amen.	charity. Amen.

He washes his Hands, saying, Psalm xxv. 6.

Lavabo inter in-	I will wash my
nocentes manus	hands among inno-
meas; & circum-	cents: and will
dabo altare tuum,	compass thy altar, O
Domine.	Lord.

Ut audiam vocem	That I may hear
laudis; & enarrem	the voice of praise;
universa mirabilia	and shew forth all
tua.	thy marvellous
	works.

U

Lord

Domine, dilexi
decorem domus tuæ,
& locum habitationis
gloriæ tuæ.

Ne perdas cum
impiis Deus, animam
meam, & cum vi-
ris sanguinum vi-
tam meam.

In quorum ma-
nibus iniquitates
sunt, dextera eorum
repleta est muner-
ibus.

Ego autem in in-
nocentia mea ingres-
sus sum: redime me,
& miserere mei.

Pes meus stetit
in directo, in eccle-
siis benedicam te,
Domine.

Lord, I have loved
the beauty of thy
house, and the place
of the habitation
of thy glory.

Destroy not my
soul with the impi-
ous: and my life
with bloody men.

In whose hands
are iniquities; their
right hand is filled
with gifts.

But I have walked
in my innocence;
redeem me, and have
mercy on me.

My feet have stood
in the direct way;
in the assembly I
will bless thee, O
Lord.

Glory

Gloria Patri &
Filio, &c.

Glory be to the
Father, &c.

*The Priest bowing in the midst of the Altar,
says,*

Suscipe, sancta
Trinitas, hanc ob-
lationem, quam tibi
offerimus ob memo-
riam passionis, resur-
rectionis, & ascen-
sionis Jesu Christi
Domini nostri: &
in honorem beatæ
Mariæ semper Vir-
ginis, & beati Joan-
nis Baptistæ, &
sanctorum Petri &
Pauli, & istorum,
& omnium sancto-
rum; ut illis pro-
ficiat ad honorem
nobis autem ad sa-

Receive, O holy
trinity, this oblation
which we make to
thee, in memory of
the passion, resurrec-
tion, and ascension
of our Lord Jesus
Christ. And in ho-
nour of the ever-
blessed Virgin Mary,
and the blessed John
Baptist, and of the ho-
ly apostles Peter and
Paul; and of these,
and of all the saints;
that it may be avail-
able to their honour,
and to our salva-

lutem: & illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

tion. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning himself towards the People he says,

Orate fratres; ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

Brethren pray, that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name; and to the benefit both of us, and of his holy church.

Then

Then the Priest says the Secreta, which being different every Day, may be said as follow :

Mercifully hear our prayers, O Lord, and graciously accept this oblation, which we thy servants make to thee, that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life, everlasting happiness. Through our Lord Jesus Christ thy only Son, who lives and reigns with thee in the unity of the Holy Ghost.

The Preface.

P. Per omnia
secula seculorum.

R. Amen.

P. Dominus vo-
biscum.

R. Et cum spiritu
tuo.

P. Sursum cor-
da.

P. World with-
out end.

R. Amen.

P. The Lord be
with you.

R. And with thy
spirit.

P. Lift up your
hearts.

U 3.

R. We

R. Habemus ad
Dominum.

P. Gratias aga-
mus Domino Deo
nostro.

R. Dignum &
justum est.

R. We lift them
up to the Lord.

P. Let us give
thanks to our Lord
God.

R. It is meet and
just so to do.

*The common Preface, which is said on all
Sundays, and Festivals, which have none
proper, and in Masses for the Dead. At
this * Mark turn to the proper Preface.*

Vere dignum &
justum est, æquum
& salutare, nos tibi
semper, & ubique
gratias agere: Do-
mine sancte, Pater
omnipotens, æterne
Deus. * Per Chris-
tum Dominum
nostrum: per quem
majestatem tuam

It is truly meet,
and just, right, and
available, that we
always, and in all
places, give thanks
to thee, O holy Lord,
Father Almighty,
eternal God. * Thro'
Christ our Lord:
by whom the angels
praise thy majesty,
the

laudant angeli, adorant dominationes, tremunt potestates, coeli coelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus & nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes:

Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt coeli & terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini.

the dominations adore it, the powers tremble before it, the heavens and the heavenly virtues, and blessed seraphims, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our voices, saying in an humble manner;

Holy, holy, holy Lord God of Sabaoth. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of

Hofanna in excelsis. of the Lord. Ho-
fanna in the highest.

*The following Preface is said on Christmas-day
and till Epiphany; on Corpus Christi;
and on our Lord's Transfiguration.*

<p>* Quia per incarnati verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis insulfit: ut dum visibilibus Deum cognoscimus, per hunc invisibilium amorem rapiamur. Et ideo cum angelis & archangelis, cum thronis & dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus,</p>	<p>* Since by the mystery of the word incarnate, a new ray of thy brightness has appeared to the eyes of our souls: that whilst we know God visibly, we may be carried by him to the love of invisible things. And therefore with the angels, and archangels, with the thrones and dominations, and with all the militia of the heavenly</p>
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sine fine dicentes, heavenly host, we
Sanctus, &c. sing the hymn of
thy glory, saying
without end, Holy,
&c.

*The Preface on the Epiphany and the
Octave.*

* Quia cum uni-
genitus tuus in sub-
stantia nostræ mor-
talitatis apparuit,
nova nos immor-
talitatis suæ luce
reparavit. Et ideo
cum angelis &
archangelis, cum
thronis & domina-
tionibus cumque
omni militia cœlestis
exercitus, hymnum
gloriæ tuæ canimus,
sine fine, dicentes,

* Since thy only
Son having appeared
to us in the sub-
stance of our mortal
flesh, has repaired
us with the new
light of his immor-
tality. And there-
fore with the angels
and archangels, with
the thrones and
dominations, and
with all the militia
of the heavenly host,
we sing the hymn
of

Sanctus, &c. of thy glory, saying
without end, Holy,
&c.

The Preface in Lent till Passion-Sunday.

<p>* Qui corporali jejunio vita compri- mis; mentem elevas, virtutem largitiis & præmia: * per Christum, &c.</p>	<p>* Who by cor- poral fasting extin- guishest our vices, elevatest our under- standings, and be- stowest on us virtue and rewards: thro' &c.</p>
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*The Preface for Passion and Palm Sundays;
Maundy Thursday and the Feasts of the
H. Cross.*

<p>* Qui salutem humani generis in ligno Crucis con- stituisti: ut unde mors oriebatur, inde</p>	<p>* Who hast esta- blished the salvation of mankind on the wood of the Cross: that from whence death</p>
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vita resurgeret : & death came, from
 qui in ligno vince- thence life might
 bat, in ligno quoque arise ; and that he
 vinceretur : * per who overcame by
 Christum, &c. the tree, might also
 by the tree be over-
 come. * Thro'
 Christ, &c.

*The Preface on Holy Saturday, and till the
 Ascension.*

VERE dignum & **I**T is truly meet
 justum est, æ- and just, right
 quum & salutare, and available to
 te quidem Domine praise thee, O Lord,
 omni tempore, sed indeed at all times,
 in hac potissimum but chiefly in this
 nocte [*vel die*] after more glorious night
 the octave of Easter, [*or day*] time, when
 in hoc potissimum Christ our Pasch
 gloriosius prædicare, was immolated : for
 cum Pascha nostrum he is the true Lamb
 immolatus est Chris- who has taken away
 the

tus. Ipse enim verus the fins of the
 est Agnus, qui ab- world; who by dy-
 stulit peccata mundi. ing has destroyed
 Qui mortem nos- our death, and by
 tram moriendo de- rising again, has
 struxit, & vitam repaired life. And
 resurgendo repara- therefore with the
 vit. Et ideo cum angels and archan-
 angelis & archan- gels, with the
 gelis, cum thronis thrones and domina-
 & dominationibus; tions, and with all
 cumque omnia mili- the militia of the
 tia cælestis exer- heavenly host, we
 citus; hymnum sing hymn of thy
 gloriæ tuæ canimus, glory, saying with-
 sine fine dicentes, out end. Holy, &c.
 Sanctus, &c.

*The Preface on Ascension-day and till Whit-
 sun-Eve.*

* Per Christum	* Through Christ
Dominum nostrum.	our Lord, who after
Qui post resurrec-	his resurrection ma-
	nifested

tionem suam omnibus discipulis suis manifestus apparuit, & ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum angelis & archangelis, cum thronis & Dominationibus; cumque omni militia cœlestis exercitus, hymnum gloriae tuæ canimus, sine fine dicentes, Sanctus, &c.

nifested himself to all his disciples, and in their presence ascended into heaven, to make us partakers of his divinity. And therefore with the angels, and archangels, with the thrones and dominations; and with all the militia of the heavenly host, we sing the hymn of thy glory, saying without end, Holy, &c.

The Preface on Whitsun-Eve till Trinity-Sunday; and in votive Masses of the Holy Ghost.

* Per Christum	* Through Christ
Dominum nostrum.	our Lord. Who
X	ascending

Qui ascendens super omnes coelos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Qua propter profusis gaudiis totus in orbe terrarum mundus exultat, sed & supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine, dicentes, Sanctus, &c.

ascending above all the heavens, and sitting at thy right-hand, sent down the Holy Ghost [on this day] whom he had promised, upon the children of adoption. Wherefore all people throughout the whole earth, rejoice with exceeding great joy, and also all the heavenly virtues and angelic powers, sing in concert the hymn of thy glory, saying without end, Holy, &c.

The Preface of the Holy Trinity.

* Qui cum unigenito Filio tuo & Spiritu Sancto unus es Deus, unus es

* Who with thy only begotten Son and the Holy Ghost, art one God, and

one

Dominus; non in
unius singularitate
personæ, sed in uni-
us trinitate substan-
tiæ. Quod enim de
tua gloria revelante
te credimus hoc de
Filio tuo, hoc de
spiritu Sancto sine
differentia discretio-
nis sentimus. Ut in
confessione veræ sem-
piternæque deitatis,
& in personis pro-
prietas & in essentia
unitas, & in majes-
tate adoretur æqua-
litas. Quam lau-
dant angeli, atque
archangeli, cheru-
bim quoque ac sera-
phim, qui non ces-
sant clamare quoti-
die, una voce dicen-

one Lord; not
in the singularity of
one person, but in
the Trinity of one
substance. For what
we believe of thy
glory, as thou hast
revealed it, we be-
lieve the same of thy
Son and of the Ho-
ly Ghost without any
difference of distinc-
tion. Thus in the
confession of the true
and eternal deity,
and in the propriety
of persons, also in
the unity of es-
sence, and equality
in majesty, he may
be adored. Whom
the angels and arch-
angels praise, the
cherubims and sera-

tes, Sanctus, &c.

phims also, who
cease not to cry out
daily, saying with
one voice, Holy, &c.

*The Preface on the Festivals of the B. V.
Mary; except the Purification, on which
is said that of Christ's Nativity.*

* Et te in N. beatæ
Mariæ semper vir-
ginis collaudare, be-
nedicere, & prædi-
care. Quæ & unige-
nitum tuam Sancti
Spiritus obumbratio-
ne concepit, & virgi-
nitatis gloriâ per
manente lumen æter-
num mundo effudit
Jesum Christum Do-
minum nostrum.

* Per quem, &c.

* And to praise,
bless, and glorify thee
in the N. of the
ever blessed Virgin
Mary. Who by the
overshadowing of the
Holy Ghost conceiv-
ed thy only begotten
Son, and the glory
of her virginity still
remaining, brought
forth to the world
the eternal light, Je-
sus Christ our Lord.

* By whom, &c.

The

*The Preface on the Festivals of the Apostles,
except St. John.*

VERE dignum &
justum est, æ-
quum & salutare, te
Domine suppliciter
exorare ut gregem
tuum pastor æterne
non deseras, sed per
beatos apostolos tuos
continua protectione
custodias. Ut iis-
dem rectoribus gu-
bernetur, quos ope-
ris tui vicarios eidem
contulisti præesse pa-
stores. Et ideo cum
angelis & archan-
gelis, cum thronis
& dominationibus;
cumque omni mili-
tia coelestis exerci-
tus, hymnum gloriæ

IT is truly meet
and just, right and
available, most hum-
bly to beseech thee,
O Lord, eternal pas-
tor, not to forsake
thy flock, but to keep
it under thy conti-
nual protection by
thy blessed apostles.
That it may be go-
verned by the same
guides, whom thou
hast appointed vicars
of thy work, pastors
to preside over it.
And therefore with
the angels and arch-
angels, with the
thrones and domi-
nations; and with

X 3 all

tuæ canimus, sine
fine dicentes, Sanc-
tus, &c.

all the militia of the
heavenly host, we
sing the hymn of thy
glory, saying with-
out end, Holy, &c.

Part III. *The Canon of the Mass, or the
main Action of the Sacrifice.*

TE igitur, clemen-
tissime pater, per
Jesum Christum fi-
lium tuum Domi-
num nostrum, sup-
plices rogamus, ac
petimus, uti accepta
habeas, & benedicas
hæc dona hæc mune-
ra, hæc sancta sacri-
ficia illibata, in pri-
mis, quæ tibi offeri-
mus pro ecclesia
tua sancta catholica;
quam pacificare, cus-
todire, adunare, &
regere digneris toto

THEREFORE, most
merciful father,
we humbly pray and
beseech thee, thro'
thy Son Jesus Christ
our Lord, that thou
accept and blest these
gifts, these presents,
these holy unspotted
sacrifices, which in
the first place we of-
fer unto thee for thy
holy catholic church,
to which vouchsafe,
we beseech thee,
to grant peace; as
also to preserve,
unite,

orbe terrarum, una	unite, and govern
cum famulo tuo Pa-	it throughout the
pa nostro N. et an-	world, together with
tistite nostro N. et	thy servant Pope N.
omnibus orthodoxis,	and our bishop N.
atque catholicæ et	as also all orthodox
apostolicæ fidei cul-	believers, and pro-
toribus.	fessors of the catho-
	lic and apostolic
	faith.

A Commemoration of the Living.

Memento, Domi-	Be mindful, O
ne, famulorum fa-	Lord of thy servants,
mularumque tuarum	men and women, N.
N. & N.	and N.

He prays a while for those he means to pray for.

Et omnium cir-	And of all here
cumstantium quo-	present, whose faith
rum tibi fides cog-	and devotion is
nita est & nota de-	known unto thee,
votio, pro quibus	for whom we offer,

or

tibi offerimus; vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus pro redemptione animarum suarum pro spe salutis, & incolumitatis suæ tibi reddunt vota suæ æterno Deo vivo & vero.

or who offer up to thee this sacrifice of praise for themselves, and for all theirs; for the redemption of their souls, for the hope of their health and safety, and pay their vows to thee, the eternal, living and true God.

Communicantes, & memoriam venerantes, in primis gloriosæ, semper virginis Mariæ, genitricis Dei & Domini nostri Jesu Christi, sed & beatorum apostolorum, ac martyrum tuorum, Petri & Pauli, Andræ, Jacobi, Joannis, Tho-

Communicating with, and honouring the memory, especially of the ever virgin Mary, mother of our Lord God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bar-

mæ, Jacobi, Philippi, Bartholomæi, Mathæi, Simonis & Thadei; Lini, Cletii, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis & Pauli, Cosmæ, & Damiani; & omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

The Priest spreading his Hands over the Oblation, says,

Hanc igitur oblationem servitutis

We therefore beseech thee, O Lord, graciously

nostræ, sed & cunctæ
familix tuæ, quæ-
sumus Domine, ut
placatus accipias:
diesque nostros in
tua pace disponas,
atque ab æterna
damnatione nos eri-
pi, & in electorum
tuorum jubeas gre-
ge numerare. Per
Christum Dominum
nostrum. Amen.

Quam oblationem,
tu Deus in omnibus,
quæsumus, benedic-
tam, adscriptam, ra-
tam, rationabilem,
acceptabilemque fa-
cere digneris, ut no-
bis Corpus & San-
guis fiat delectissi-
mi filii tui Domini

graciously to accept
this oblation of our
servitude; as also of
thy whole family,
and dispose our
days in thy peace,
and preserve us from
eternal damnation,
and rank us in the
number of thy elect.
Thro' Christ our
Lord. Amen.

Which oblation,
we beseech thee, O
God, vouchsafe in
all things to render
blessed, approved, ra-
tified, reasonable and
acceptable, that it
may be made to us
the Body and Blood
of thy most beloved
Son

nostri Jesu Christi.

Son our Lord Jesus Christ.

Qui pridie, quam pateretur, accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite & manducate ex hoc omnes, hoc est enim Corpus meum.

Who the day before he suffered, took bread into his holy and venerable hands, and his eyes lifted up towards heaven, to thee, almighty God his Father, giving thanks to thee, he blessed, brake, and gave to his disciples, saying: Take and eat ye all of this, for this is my Body.

In solemn Masses, during the Elevation, this Hymn is sometimes sung.

O salutaris hostia
Quæ coeli pandis
ostium :

O saving host,
which heaven's
gate

Laid

Bella premunt hos-	Laid open at so dear
tilia,	a rate :
Da robur fer auxi-	By hostile wars we
lium.	are oppress'd
Uni trinoque Do-	Be thou our aid sup-
mino	port rest,
Sit sempiterna glo-	May praise and
ria :	glory ever be
Qui vitam sine ter-	Unto thee Lord in
mino,	one and three :
Nobis donet in pa-	And may we hence
tria.	a life obtain,
	Which knows no
	end in heavenly
	reign.

*Kneeling, the Priest adores and elevates the
sacred Host.*

Simili modo post-	In like manner
quam coenatum est,	after he had supped,
accipiens, & hunc	taking also this ex-
præclarum calicem	cellent chalice into
in sanctas ac vene-	his holy and venera-
	ble

rabiles manus suas,	ble hands, giving thee
item tibi gratias	also thanks, he blest-
agens, benedixit de-	ed and gave to his
ditque discipulis suis	disciples, saying :
dicens : Accipite &	Take and drink ye
bibite ex eo omnes,	all of this, for this
hic est enim calix	is the chalice of my
sanguinis mei novi	blood, of the new
& æterni testamenti :	and eternal testa-
mysterium fidei : qui	ment, the mystery of
pro vobis & pro	faith : which shall
multis effundetur in	be shed for you, and
remissionem pecca-	for many, to the re-
torum.	mission of sins.

Hæc quoties cun-	As often as you
que feceritis, in mei	do these things, ye
me moriam facietis.	shall do them in
	memory of me.

Here the Priest kneeling adores and elevates the Chalice.

Unde & memores	Wherefore, O
Domine, nos servi	Lord, we thy ser-
Y	vants,

tui, sed & plebs tua sancta, ejusdem Christi filii tui Domini nostri tam beatæ passionis, nec non & ab inferis resurrectionis, sed & in cœlos gloriosæ ascensionis; offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, & calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere, ficuti accepta habere

vants, as also thy holy people, being mindful both of the blessed passion of the same Christ thy son our Lord, and of his resurrection; as also of his glorious ascension into heaven, offer unto thy most excellent majesty, of thy gifts bestowed upon us, a pure host, a holy host, an immaculate host; the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert

dignatus es munera
pueri tui iusti Abel,
et sacrificium patri-
archæ nostri Abra-
hæ; & quod tibi ob-
tulit summus sacer-
dos tuus Melchise-
dech, sanctum sacri-
ficiū, immacula-
tam hostiam.

Supplices te roga-
mus, omnipotens
Deus; jube hæc per-
ferri per manus sancti
angeli tui in sublime
altare tuum, in con-
spectu divinæ majes-
tatis tuæ, ut quot-
quot ex hac altaris
participatione, sacro
sanctum filii tui cor-
pus & sanguinem
sumpserimus, omni

wert pleased gra-
ciously to accept the
gifts of thy just ser-
vant Abel, and the
sacrifice of our pa-
triarch Abraham,
and that which thy
high-priest Melchi-
sedec offered to thee,
a holy sacrifice, and
immaculate host.

We most humbly
beseech thee, al-
mighty God, com-
mand these things to
be carried by the
hands of thy holy an-
gel unto thy high al-
tar, in the sight of
thy divine majesty,
that as many of us as
by this participation
of the altar, shall
take the most sacred
body

benedictione cœlesti	body and blood of thy
& gratia repleamur.	son, may be filled
Per eundem Christum	with all heavenly
Dominum nostrum.	blessing and grace;
Amen.	thro' the same Christ
	our Lord. Amen.

The Commemoration of the Dead.

Memento etiam,	Be mindful, O
Domine, famulo-	Lord, of thy servants
rum famularum tua-	who are gone before
rum qui nos præces-	us, with the sign of
serunt cum signo	faith, and rest in the
fidei, & dormiunt in	sleep of peace. N. N.
somno pacis. N. N.	

Here are mentioned such Dead, as are prayed for in particular.

Ipsis Domine, &	To whom, O Lord,
omnibus in Christo	and to all that rest
quiescentibus, lo-	in Christ, grant, we
cum refrigerii lucis	beseech thee, a place
& pacis, ut indulgeas	of refreshment, of
	light

deprecamur. Per light and of peace.
eundem Christum Thro'the same Christ
Dominum nostrum. our Lord. Amen.
Amen.

The Priest striking his Breast, says,

Nobis quoque pec-	Also to us sinners,
catoribus famulis	thy servants, hoping
tuis, de multitudine	in the multitude of
miserationum tua-	thy mercies, vouch-
rum sperantibus,	safe to grant some
partem aliquam &	part and society with
societatem donare	thy holy apostles and
digneris, cum tuis	martyrs, with John,
sanctis apostolis &	Stephen, Mathias,
martyribus: cum	Barnabas, Ignatius,
Joanne, Stephano,	Alexander, Marcel-
Matthia, Barnaba,	lin, Peter, Felicitas,
Ignatio, Alexandro,	Perpetua, Agatha,
Marcellino, Petro,	Lucy, Agnes, Ceci-
Felicitate, Perpetua,	ly, Anastasia, and
Agatha, Lucia, Ag-	with all thy saints;
nete, Cæcilia, Anaf-	into whose company

Y 3

admit

tasia, & omnibus admit us, we beseech
 sanctis tuis; intra thee, not weighing
 quorum nos consorti- our merit, but grant-
 um non æstimator ing us pardon.
 meriti, sed veniæ, Through Christ our
 quæsumus largitor Lord.
 admitte. Per Chris-
 tum Dominum nos-
 trum.

Per quem hæc om- By whom, O
 nia, Domine, sem- Lord, thou dost al-
 per bona creas, sanc- ways create, sanc-
 tificas, vivificas, be- tify, quicken, bless,
 nedicis, & præstas and give us all these
 nobis. Per ipsum, good things. By
 & cum ipso, & in him, and with him,
 ipso, est tibi Deo and in him, is to
 Patri omnipotenti thee, God the Fa-
 in unitate Spiritus ther Almighty, in
 Sancti, omnis honor the unity of the Holy
 & gloria. Ghost, all honour
 and glory.

P. Per omnia sæ-

P. For ever and
ever.

cula sæculorum.

R. Amen.

R. Amen.

Part IV. *The Communion, or Sacramental
Part of the Canon.*

Oremus.

Let us pray.

PRÆCEPTIS sa-
lutaribus moniti,
& divina institutione
formati, audemus di-
cere;

BEING admo-
nished by whole-
some precepts and
taught by divine in-
stitution, we pre-
sume to say;

Pater noster, qui
es in cœlis, sancti-
ficetur nomen tuum:
adveniat regnum
tuum fiat voluntas
tua, sicut in cœlo,
& in terra: panem
nostrum quotidia-
num da nobis hodie;
& dimitte nobis debi-
ta nostra, sicut &

Our Father who
art in heaven; hal-
lowed be thy name:
thy kingdom come,
thy will be done on
earth, as it is in hea-
ven: give us this day
our daily bread; and
forgive us our tres-
passes as we forgive
them that trespass
against

nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: R. Sed libera nos a malo. P. Amen.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei genitrice Maria, cum beatis apostolis tuis Petro & Paulo, atque Andrea, & omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, & a peccato simus semper liberi, & ab omni perturba-

against us; and lead us not into temptation: R. But deliver us from evil. P. Amen.

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come. And by the intercession of the blessed and ever glorious Virgin Mary mother of God; and of the holy apostles Peter and Paul and Andrew, and all the saints; mercifully grant us peace in our days, that thro' the assistance of thy mercy, we may be always free from sin, and secure from
all

tione securi. Per eundem Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti Deus.

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

all disturbance. Thro' the same Jesus Christ thy Son, our Lord, who with thee, liveth and reigneth God, in unity of the Holy Ghost.

P. World without end.

R. Amen.

P. The peace of the Lord be always with you.

R. And with thy spirit.

Breaking the Host, he puts a Particle thereof into the Chalice, saying,

Hæc commixtio & consecratio corporis & sanguinis Domini nostri Jesu Christi, fiat accipientibus no-

May this commixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive

bis in vitam æternam. Amen. receive it, effectual to eternal life. Amen.

Then bowing, and striking his Breast, he says thrice,

Agnus Dei, qui	Lamb of God,
tollis peccata mundi,	who takest away the
* miserere nobis.	sins of the world,
* Miserere nobis.	* have mercy on us.
* Dona nobis pacem,	* Have mercy on us.
	* Give us peace.

In Masses for the Dead, instead of Miserere nobis, Have Mercy on us, he says twice, Dona eis Requiem, Give them Rest: and Dona eis Requiem sempiternam, Give them eternal Rest; and the following Prayer is omitted.

Domine Jesu Christe,	Lord Jesus Christ,
qui dixisti apostolis tuis,	who saidst to thy
pacem relinquo vobis,	apostles, I leave you
pacem meam do vobis; ne	peace, I give you my
	peace, regard not my
	sins,

respicias peccata
mea, sed fidem ec-
clesiæ tuæ eamque
secundum volunta-
tem tuam pacificare
& coadunare digne-
ris; qui vivis & reg-
nas Deus, per omnia
sæcula sæculorum.

Amen.

Domine JesuChriste,
Fili Dei vivi,
qui ex voluntate pa-
tris, co-operante Spi-
ritu Sancto, per mor-
tem tuam mundum
vivificasti: libera me
per hoc sacro-fanc-
tum corpus & san-
guinem tuum, ab
omnibus iniquitati-
bus meis, & univer-
sis malis; & fac me
tuis semper inhærere

sins, but the faith
of thy church, and
vouchsafe according
to thy will, to paci-
fy and unite it; who
livest and reignest,
for ever and ever.
Amen.

Lord Jesus Christ,
Son of the living
God, who, accord-
ing to the will of thy
Father, hast by thy
death, thro' the co-
operation of thy Ho-
ly Ghost, given life
to the world: deli-
ver me by this thy
most sacred body and
blood from all my
iniquities, and from
all evils: and make
me

mandatis, & a te nunquam separati permittas: qui cum eodem Deo Patre & Spiritu Sancto vivis & regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christi, quod ego indignus sumere præsumo, non mihi proveniat in judicium & condemnationem; sed pro tua pietate profit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam qui vivis & regnas cum Deo Patre, in

me always adhere to thy commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end, Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I unworthily presume to receive, turn to my judgement and condemnation: but let it thro' thy mercy, be available to the safe-guard and remedy, both of soul and body: who with God the Father, in the Unity of the Holy

unitate Spiritus Holy Ghost, livest
Sanctus Sancti Deus, and reignest, God,
per omnia sæcula for ever and ever.
sæculorum. Amen. Amen.

*Kneeling, rising, and taking the Host in his
Hands, he says,*

Panem cœlestem	I will take this
accipiam, & nomen	heavenly bread, and
Domini invocabo.	will call upon the
	name of our Lord.

*He strikes his Breast, saying thrice humbly
and devoutly,*

Domine non sum	Lord, I am not
dignus; ut intres	worthy that thou
sub tectum meum,	shouldst enter under
sed tantum dic verbo,	my roof; say only
& sanabitur anima	the word, and my
mea.	soul shall be healed.

*Making the Sign of the Cross with both Parts
of the Host, he says,*

Corpus Domini	The body of our
nostri Jesu Christi	Lord Jesus Christ,
custodiat animam	preserve my soul
meam in vitam æ-	to everlasting life.
ternam. Amen.	Amen.

*Receives, and having received the Host, he
says,*

Quid retribuam	What shall I
Domino pro omni-	render to the Lord
bus quæ retribuit	for all things that
mihi? Calicem sa-	he hath given to
lutaris accipiam, &	me? I will take the
nomen Domini in-	chalice of salvation,
vocabo laudans in-	and I will call upon
vocabo Dominum,	the name of our
& ib inimicis meis	Lord. Praising I
salvus ero.	will call upon the
	Lord: and I shall
	be

be saved from my
enemies.

Taking the Chalice, he says,

Sanguis Domini	The blood of our
nostri Jesu Christi,	Lord Jesus Christ,
custodiat animam	preserve my soul
meam in vitam æter-	to everlasting life.
nam. <i>Amen.</i>	<i>Amen,</i>

*And receives, taking the first Absolution, he
says,*

Quod ore sump-	Grant, Lord,
simus, Domine,	what we have re-
pura mente capia-	ceived with our
mus, & de munere	mouth, we may re-
temporali fiat nobis	ceive with a pure
remedium sempiter-	mind, that of a
num.	temporal gift it may
	become to an eter-
	nal remedy.

Taking the second Absolution, he says,

Corpus tuum,	May thy body
Domine, quod sump-	O Lord, which I
si, & sanguis quem	have received, and
potavi, adhæreat	thy blood which I
visceribus meis; &	have drunk, cleave
præsta, ut in me	to my bowels; and
non remaneat scele-	grant, that no stain
rum macula, quem	of sin remain in me,
pura & sancta re-	whom this pure and
fecerunt sacramenta.	holy sacrament hath
Qui vivis & regnas	fed. Who livest
in sæcula sæculo-	and reignest for ever
rum. Amen.	and ever. Amen.

He wipes his Mouth, his Fingers, and the Chalice, and then continues the Mass.

The Communion being every Day proper, what follows, may be said.

Let it be now, O Lord the effect of thy mercy, that we, who have been present

at

at this holy mystery, may find the benefit of it in our souls.

Part V. *The Public Thanksgivings after Communion.*

DOMINUS vo-
biscum.

R. Et cum spitu
tuo.

P. Oremus.

THE Lord be
with you.

R. And with thy
spirit.

P. Let us pray.

The Post Communion being different every Day also, what follows may be said.

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness, pardon all our defects, and grant our requests. Through our Lord Jesus Christ. Amen.

P. Dominus vo-
biscum.

P. Our Lord be
with you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

P. *Ite, Missa, est.*

P. Depart, mass
is finished.

Or, if Gloria in excelsis has not been said,

Benedicamus Do-
mino.

Let us bless the
Lord.

R. Deo gratias.

R. Thanks be to
God.

In Masses for the Dead.

Requiescant pace.

May they rest in
peace.

R. Amen.

R. Amen.

Placeat tibi sancta
Trinitas, obsequium
servitutis meæ, &
præsta, ut sacrifi-
cium quod oculis
tuæ Majestatis in-
dignus obtuli, tibi

Let the perform-
ance of my duty, O
Holy Trinity, be
pleasing to thee;
and grant, that the
sacrifice which I,
though unworthy,
have

fit acceptabile, mi-
hique, & omnibus
pro quibus illud ob-
tuli, fit, te miser-
ante, propitiabile
per Christum Do-
minum nostrum.
Amen.

have offered up in
the sight of thy
Majesty, may be
acceptable to thee:
and through thy
mercy, be propiti-
atory to me, and to
all those for whom
I have offered it.
Thro' Christ our
Lord. Amen.

*The Priest turning himself towards the People,
he says, except in Masses for the Dead.*

Benedicat vos Almighty God,
omnipotens Deus, Father, Son, and
Pater, & Filius, & Holy Ghost, bless
Spiritus Sanctus. you.

R. Amen.

R. Amen.

P. Dominus vo-
biscum.

P. Our Lord be
with you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

P. The

P. Initium sancti
evangelii secundum
Joannem.

R. Gloria tibi,
Domine.

IN principio erat
verbum, & ver-
bum erat apud De-
um, & Deus erat
verbum: hoc erat
in principio apud
Deum. Omnia per
ipsum facta sunt, &
sine ipso factum est
nihil quod factum
est: in ipso vita
erat, & vita erat lux
hominum; & lux
in tenebris lucet, &
tenebræ eam non
comprehenderunt.

Fuit homo missus
a Deo, cui nomen

P. The begin-
ning of the gospel
according to St.
John.

R. Glory be to
thee, O Lord.

IN the beginning
was the word,
and the word was
with God, and God
was the word. This
was in the begin-
ning with God. All
things were made
by him; and with-
out him was made
nothing which was
made: in him was
life, and the life
was the light of
men: and the light
shined in darkness,
and the darkness did
not comprehend it.

There

erat *Joannes*. Hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis protestatem filios Dei fieri: his, qui

There was a man sent from God whose name was *John*. This man came for testimony, to give testimony of the light, that all men might believe through him. He was not the light, but to give testimony of the light. It was the true light which enlightens every man that comes into this world.

He w. in the world, and the world was made by him, and the world knew him not. He came into his own and his own received him not. But as many

credunt in nomine
ejus, qui non ex
sanguinibus, neque
ex voluntate carnis
neque ex voluntate
viri; sed ex Deo
nati sunt; *et verbum
caro factum est*; &
habitavit in nobis;
& vidimus gloriam
ejus, gloriam quasi
unigeniti a Patre,
plenum gratiæ &
veritatis.

many as received
him, he gave them
power to be made
the sons of God, to
those that believe
in his name; who
are born not of
blood, nor of the
will of the flesh, nor
of the will of man,
but of God; *and
the Word was made
flesh, and dwelt a-
mong us.* And we
saw the glory of
him; the glory as
it were of the only
begotten of the Fa-
ther, full of grace
and truth.

R. Deo gratias,

R. Thanks be to
God.

The

The Words of BLOSIUS O Pelagus
Sanctum.

O Ocean of sweetness and divine love, my God, make haste and give yourself to me, that I may worthily give myself back again to you. Let me never rest here, but be ever soaring up to you, that in you I may rest and breathe forth my soul with an entire heart, and full desire, and a most flaming affection; let me ever prefer you, my God, before all creatures of the world, and for the love of you let me renounce all things of transitory delight. O the only and true joy of my soul. Feed me, O Lord, at the sacred table of your divinity; this only thing I beg, I desire that a most ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally changed into you. O most sweet redeemer, grant, that with the love of you I may be all on fire; and that that fire of divine love may totally consume me,

me, and that I may but live in the sweet fruition of you my God. Let me not feel, or know any other object than you alone. O overflowing sea of most sacred divinity, draw me to yourself, and drown me there; take from me all the affections of my heart, and so apply them to yourself, that I may perfectly be dead to all other objects but you, O my God.

A Thanksgiving after MASS.

Anth. Let us sing the hymn of the three Children: which those saints sung in the fiery furnace, blessing the Lord.

The Song of the Three Children; wherein all Creatures are invited to praise Almighty God. Dan. iii.

ALL the works of the Lord, bless ye the Lord, praise and extol him forever.

Ye angels of the Lord, blefs the Lord:
Ye heavens, blefs the Lord.

All ye waters that are above the heavens,
blefs the Lord: Blefs the Lord, all ye
powers of the Lord.

Sun and moon, blefs ye the Lord: Stars
of heaven, blefs the Lord.

Showers and dew, blefs the Lord: All
ye spirits of God, blefs the Lord.

Fire and heat, blefs ye the Lord: Cold
and summer blefs the Lord.

Dews and hoary frosts, blefs ye the Lord:
frost and cold, blefs the Lord.

Ice and snow, blefs ye the Lord: nights
and days, blefs the Lord.

Light and darknefs, blefs ye the Lord:
lightnings and clouds, blefs the Lord.

Let the earth blefs the Lord; let it
praise and extol him for ever.

Mountains and little hills, blefs ye the
Lord: all things that spring in the earth,
blefs the Lord.

Blefs the Lord, ye fountains: seas and
rivers, blefs the Lord.

A a

Whales

Whales and all that move in the waters,
bless the Lord: bless the Lord, all ye
fowls of the air.

All beasts and cattle, bless the Lord:
sons of men, bless ye the Lord.

Let *Israel* bless the Lord; let it praise
and extol him for ever.

Priests of the Lord, bless ye the Lord:
servants of the Lord, bless the Lord.

Spirits and souls of the just, bless ye the
Lord: Ye holy and humble of heart, bless
the Lord.

Ananias, Azarias, Misael, bless ye the
Lord: praise him and extol him for ever.

Let us bless the Father, and the Son
with the Holy Ghost; let us praise and
magnify him for ever.

Blessed art thou, O Lord, in the firma-
ment of heaven; and praised and glorified
and extolled for ever.

Psalms cl. Praise our Lord in his saints
℟c. as page 197. Glory be to the Father
℟c.

Anth. Let us sing, ℟c.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father, &c. V. And lead us not into temptation. R. But deliver us from evil. Amen. V. Let all thy works, O Lord, confess to thee. R. And let thy saints bless thee. V. The saints shall rejoice in glory. R. They shall rejoice in their beds. V. Not to us, O Lord, not to us. R. But to thy name give glory. V. O Lord, hear my prayer. R. And let my cry come unto thee. V. The Lord be with you. R. And with thy spirit.

Let us Pray.

O God, who didst mitigate the fiery flames to the three children, mercifully grant, that we thy servants may not be consumed by the flames of vice.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that all our prayers and works may begin al-

ways, from thee, and by thee be happily ended.

Grant us, we beseech thee, O Lord, to extinguish the flames of our vices, who gavest to blessed LAURENCE strength to overcome the burning heat of his torments. Through our Lord Jesus Christ.
R. Amen.

THE
ORDINARY MASS
FOR THE DEAD.

The Introit.

ETERNAL rest give to them, O Lord,
and let perpetual light shine unto them.

Pfalm. lxiy. An hymn O God, becometh thee in Sion: and a vow shall be rendered to thee, in Jerusalem. Hear my prayers: All flesh shall come to thee.

The

The PRAYER.

For Bishops, (or Priests.)

O God, who hast vouchsafed thy servants a place in the rank of apostolical priests, endowing them with episcopal, (*or priestly*) dignity or power, grant, we beseech thee, that they may be joined to them in perpetual society. Through our Lord Jesus Christ.

For Brethren, Kindred and Benefactors deceased.

O God, the giver of pardon, and lover of man's salvation: grant we beseech thee, of thy merciful clemency, that our brethren, kindred and benefactors, who are departed this life, may by the intercession of the ever-blessed Virgin Mary, and all thy saints, attain to the fellowship of everlasting happiness.

For the Dead in general.

O God the Creator and Redeemer of all the faithful; grant, to the souls
A a 3 of

of thy servants departed, the remission of all their sins, that by the pious supplication of the faithful for them, they may obtain the indulgence which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, without end.

The EPISTLE.

The Lesson of the Book of the Apocalypse of the Apostle St. John, Chap. xiv. 13.

IN those days I heard a voice from heaven, saying to me, Write, blessed are the dead that die in the Lord, from henceforth, now saith the Spirit, they rest from their labours, for their works follow them.

The Gradual.

ETERNAL rest give to them, O Lord, and let perpetual light shine unto them.

V. The just shall be in eternal memory, He shall not fear at the hearing of evil.

The

The Tract.

ABSOLVE, O Lord, the souls of all the faithful departed from all the bonds of their sins.

V. And, by the assistance of thy grace, may they escape the judgment of thy vengeance.

V. And enjoy the happiness of eternal light.

The SEQUENCE.

Dies Iræ, Dies illa.

THE day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the sybils say.

What horror shall invade the mind,
When the strict judge who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wondrous sound
Must thro' the rending tombs rebound;
And wake the nations under ground.

Nature

Nature and death shall with surprise,
Behold the pale offender rise,
And view the judge with conscious eyes.
Then shall with universal dread,
The sacred mystic book be read
To try the living and the dead.
The judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.
O then, what interest shall I make,
To save my last important stake,
When the most just have cause to quake!
O mighty, formidable king,
O mercies inexhausted spring,
Some comfortable pity bring!
Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror tost.
You! who for me did feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.
You! whom avenging powers obey,
Conceal my debt (too great to pay)
Before the sad accounting day.

Surrounded

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep, accept my tears.
Thou who wast moved with Mary's grief,
And by absolving of the thief,
Hast given me hope, now give relief.
Reject not my unworthy prayer,
Preserve me from the dangerous snare,
Which death and gaping hell prepare.
Give my exalted soul a place,
Amongst thy chosen right-hand race,
The sons of God and heirs of grace.
From that insatiable abyss,
Where flames devour and serpents hiss,
Promote me to your seat of bliss.
Prostrate my contrite heart I rend,
My God, my father, and my friend,
Do not forsake me in my end.
Well may they curse their second breath,
Who rise to a reviving death.
Thou great Creator of mankind,
Let guilty man compassion find.

Amen.

The

The GOSPEL.

The following Part of the holy Gospel, according to St. John, vi. 51.

IN those days Jesus said to the multitude of the Jews, I am the bread of life that came down from heaven. If any man eat of this bread, he shall live for ever. And the bread which I will give you is my flesh, for the life of the world. The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat? Jesus therefore said to them; Amen, Amen, I say to you: unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath life everlasting: and I will raise him up in the last day.

The Offertory.

LORD Jesus Christ, king of glory, deliver the souls of all the faithful departed,

parted, from the pains of hell, and from the deep pit. Deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness. But let the bearer of thy standard, St. Michael, bring them into that holy light, which thou hast promised of old to Abraham and to his seed.

V. We offer unto thee, O Lord, sacrifices of praise and prayer; vouchsafe to accept them for those souls which we commemorate this day. Make them pass O Lord, from death to that life, which thou hast promised of old to Abraham, and to his seed.

The Secret Prayer.

For Bishops and Priests.

ACCCEPT, O Lord, we beseech thee, the hosts which we offer for the souls of thy servants, *N. N.* that having bestowed on them in this world, the dignity of Bishops (*or priests,*) thou wilt also join them in

in fellowship with thy saints in thy heavenly kingdom. Through our Lord Jesus Christ, &c.

For our Brethren, Relations and Benefactors.

O GOD, whose mercy knows no limits, graciously receive the prayers we offer to thee in the spirit of humility, and by these sacraments of our salvation, grant to the souls of our brethren, kindred and benefactors, to whom thou hast given the grace to confess thy name, remission of all their sins.

For all the Dead.

WE beseech, thee, O Lord, look favourably upon these hosts, which we offer to thee for the souls of thy servants; that as thou hast conferred on them the merit of faith, so thou wilt also grant them the reward. Through our Lord Jesus Christ. Amen.

The

The Communion.

LET perpetual light shine unto them, O Lord, with thy saints for ever.

Vers. Eternal rest give them, O Lord, and let perpetual light shine unto them, with thy saints for ever,

The Post-Communion

For Bishops or Priests.

GRANT, we beseech, thee, O Lord, by thy merciful clemency, which we have implored for the souls of thy servants, bishops (*or priests,*) that they may be eternally united to him, in whom they have believed and hoped. Thro' our Lord Jesus Christ.

For our Brethren, Relations and Benefactors.

GRANT, we beseech thee, Almighty and most merciful God, that the souls of our brethren, relations and benefactors, for which we have offered to thy divine majesty

this sacrifice of praise, being purified of all their sins by virtue of this sacrament, may receive, through thy mercy, the bliss of eternal light.

For all the Dead.

GRANT, we beseech thee, O Lord, that the humble prayers which we address to thee, for the souls of thy servants, may obtain of thy goodness to free them from all their sins, and to make them partakers of thy redemption. Who being God, livest, &c.

V. Let them rest in peace.

R. Amen.

A Method of offering the Mass by them who are absent.

IT is but too common a fault of such as cannot observe the church precept, in going to mass, to sit down at home contented, and think no more of it, as if they had no concern, or could be no ways advantaged by it, because they cannot personally be there.

For

For the removing which mistakes, so prejudicial to them, I desire them to consider,

1. That wherever Mass is said, it is most certainly offered by the priest and the church, "for all faithful christians, that it may avail them to life everlasting," as it is expressed in the Offertory: so that though those that are present have great advantages over others, yet the absent are not excluded from partaking of its benefits.

2. That since the Mass is offered for those of the faithful that are absent, those also may receive advantage by it, if they take care to dispose themselves, by joining their devotion with it, and being there in spirit and desire, when their situations will not permit them to be otherwise present. Since it is most certain God will accept this great offering, which in their hearts they make to him, and their fervent piety supplying all wants of corporal presence, they will be refreshed with divine graces, especially through the merits of Christ, applied by this sacrifice, which are not confined to place.

From these considerations every good christian that is solicitous for his eternal welfare, will be careful on such days of obligation, on which he is lawfully bindered from going to mass, to take half an hour to himself, and in his closet, bear mass in spirit; and

if he has a family, he will not fail to summons them together, for the performing this devotion in common; first seeing they be instructed how to do it.

And the first thing they ought to do, is to bewail their misfortune, in not being present at this holy sacrifice, by which they are deprived of many spiritual advantages. And if christians did but a little consider the many mournful expressions of David in his banishment, of the Jews in their captivity, lamenting their absence from the tabernacle and temple, and the want of sacrifice; I think they would not sit down so unconcerned, as too commonly they do, in their absence from this adorable sacrifice, which being so much greater than what the Jews had, so much more considerable in the losses those suffer, who are banished from it. How then might they sigh with David? Psalm lxxxiii.

How lovely are thy tabernacles, O Lord of hosts! My soul has a desire and longing to enter into the house of our Lord.

My heart and my flesh rejoice in the living God.

The sparrow has found her abode, and the turtle a nest for her young.

Thy altar O Lord of hosts, is the place of my rest, my king, and my God.

Blessed

Blessed are they that dwell in thy house,
O Lord, they shall praise thee for ever.

Look on us, O God and protector, and
have regard to the face of thy Christ.

For one day in thy house, is better than
a thousand here.

It is better to be the least in the house of
my God, than to dwell in the company of
sinners.

As the hart pants after the fountains of
water, so my soul sighs after thee my God.

My soul thirsts after the God of strength
and life: when shall I come into the pre-
sence of my God!

I have wept day and night; because they
daily insult over me, and say, Where is
thy God?

This came to my mind, and I poured
forth my soul in grief; because I desire to
go to thy wonderful tabernacle, even to the
house of God.

Hope then in thy God, for I will still
sing praise to him; for he is my Saviour
and my God.

Having thus bewailed their misfortune, in not being present at this holy sacrifice, and fervently expressed their desires of being there, they ought in spirit to place themselves there, where they commonly bear mass: and having in general begged of Almighty God, to accept of that holy oblation, which is there offered to his name, and that they may partake of it; they then apply themselves to the same devotions they commonly use in the time of bearing mass; and, no question, will thus perform a devotion very acceptable to Almighty God, and beneficial to themselves: being careful never to omit the principal parts of it. For however the priest be not really with them, yet they are, in spirit, present before the altar with him; they are before Almighty God, and where the merits of Christ's sacred passion may be applied to them: and will not he most certainly hear them, if with the Priest at the Confiteor, they humbly acknowledge their offences; if at the Kyrie Eleison, they heartily cry out for mercy? if at the Gloria in Excelsis, they give adoration and glory to God? if at the Collects they recommend their own and the church's necessities; if at the Gospel they make profession of living according to the maxims of God's word? and so on with all the other parts of the mass, as the Creed, Offertory, Sanctus, Mementos, Elevation,

tion, &c.? *Will not this be a very commendable devotion on any day, especially on those which are commanded to be kept holy; since by this method the soul is awakened and raised up to God, and united to him in the exercise of those virtues which make up a true christian life, and render it, as much as may be, like the state of the blessed?*

And though this method may not please some, who are willing to suspect every thing that seems to straiten the broad way they are in, and to oblige them to retrench some of their liberties, which are the effects of their sloth and indevotion; yet considered by pious and well-meaning people, I believe they will find it very suitable to the spirit and practice of the church in other duties; for is it not thus in Fasting, Praying, and Alms? When a christian through sickness, &c. is disabled from the performing these penitential works; must he not perform them, at least, in spirit or desire? Is it not thus with Baptism and Confession too? So that when a priest cannot be had, and the precept urges, must not the penitent confess in desire at least? Must he not examine himself, and call to mind his sins? Must he not excite himself to a true sorrow and contrition, and thus, on his part, do almost every thing, as if the priest were there? This ought certainly to be done at the hour of death; and at other times

times too it would be the most assured means of obtaining God's grace, by thus giving testimony that nothing is wanting on his side, for the discharging that duty God has laid on him.

And the ground of this is declared by St. Peter Damian, who shewing that this oblation of the body and blood of Christ, is the sacrifice of all the faithful, who make but one body, infers this consequence; that therefore though we are absent from the church when these divine mysteries are celebrated, yet we still assist there, and in some manner are therepresent, by reason of that inviolable unity, by which it is effected, that what belongs to all is the concern of every one in particular; and what seems to belong to some in particular, is common to all, by means of that bond of faith and charity, which unites all. 1. *Dom. Vob. c. 10.* *Now though this ought to be no encouragement or any to make it indifferent, whether they go to mass or no, or to omit that duty, which is so strictly enjoined by a church precept, and is most certainly accompanied with many advantages and blessings, yet when any are lawfully hindered from personally attending, this ought to remind them, that they may still partake of the effects of that holy sacrifice: and therefore, that it is their business to dis-*
pose

pose themselves in the best manner they can, that so they may not be unworthy those blessings intended for them; and as they are united to the rest of the faithful by faith and charity, so, at that time, they may, be more particularly united to them by prayer and devotion.

Here, for the sake of such as desire more exactly to accompany the priest, and observe the devotion of every day, I will set down some prayers, which may be easily applied to every particular festival, and be said in their proper places, one is for the Collect, to be said in its due place, just before the Epistle: the second is the *Secreta*, just after the *Orate Fratres*: the third is the *Post-communion*, after the Priest has received.

On the Festivals of our blessed Redeemer.

Collect.

O GOD, by whose mercy and goodness, we are here met to celebrate this mystery of our blessed Redeemer: grant, by the merit of his passion, we may here faithfully serve

serve him on earth ; and enjoy him hereafter in heaven. Through the same Lord Jesus Christ thy son, &c.

Secreta.

ACCEPT, O Lord, we beseech thee, the oblation of this present solemnity, that through thy grace, and the effect of these holy mysteries, we may truly live in him, who was pleased, for this end, to take on him our nature: who liveth and reigneth with thee, &c.

Post-communion.

GRANT, O Lord God, that we, who celebrate this Festival of our Lord Jesus Christ, in the oblation of this holy Victim, may, thro' the effect of thy grace, daily increase in virtue, and come at length to the possession of that happiness, which he has purchased by his Blood, who liveth and reigneth, &c.

On the Festival of our blessed Lady.

Collect.

STRENGTHEN us, O God of mercy,
against all our weakness, and grant,
that we, who celebrate the memory of the
blessed Virgin Mary, mother of our Lord,
may, by the assistance of her prayers, for-
sake all our iniquities: through our Lord
Jesus Christ, thy son, &c.

Secreta.

MAY this holy Oblation, O Lord, by
the effect of thy mercy, and the inter-
cession of the blessed Mary ever Virgin, ob-
tain for us the blessing of peace and prospe-
rity, both now and for ever. Through our
Lord Jesus Christ, &c.

Post-communion.

INFUSE, O Lord, we beseech thee, thy
grace into our hearts: that we, who by
the

the message of the angel, have known the incarnation of Christ thy son, may, by his passion and cross, be partakers in the glory of his resurrection. Through the same Lord Jesus Christ, thy son, who liveth and reigneth.

On the Festival of Apostles.

Collect.

ALMIGHTY and everlasting God, who hast called us here this day to celebrate with joy the festival of thy holy apostle N. grant this blessing to thy Church, that we may ever love what he believed, and believe what he taught. Through our Lord Jesus Christ, &c.

Secreta.

GRANT, we beseech thee, O Lord, that in the solemnity of the holy apostle N. we may by his assistance, partake of thy blessings, in memory of whose victories

ries we make this oblation to thee. Through our Lord Jesus Christ, &c.

Post-communion.

MAY his holy sacrifice, O Lord, which has been here offered, be to us a defence in this present life, and by the intercession of thy blessed apostle N. a means of securing to us eternal happiness in the next. Through our Lord Jesus Christ, thy son, &c.

Of one Martyr.

Collect.

HAVE regard to our weakness, Almighty God, and, because we sink under the weight of our offences, may the powerful intercession of this holy martyr N. be our support and protection. Through our Lord Jesus Christ, thy son, &c.

Secreta.

SANCTIFY these gifts, O Lord, which are offered to the honour of thy name,

C c

and

and by the intercession of this thy martyr N. may they be a means of obtaining for us thy mercy. Thro' our Lord Jesus, &c.

Post-communion.

MAY this holy victim, O Lord, which has been here offered, be an effectual means of purifying us from all sin, and of bringing us to everlasting happiness. Through our Lord Jesus Christ, thy son, &c.

Of many Martyrs.

Collect.

O GOD, who comfortest us by the yearly solemnity of these thy holy martyrs N. and N. mercifully grant, that as we rejoice in their virtues, we may be encouraged by their example. Through our Lord Jesus Christ, thy son, &c.

Secreta.

GIVE ear, O Lord, to these our prayers, which we pour forth in this solemnity

lemnity of thy holy martyrs; that we, how unworthy soever, may find help in the sufferings and prayers of those who have been well-pleasing to thee. Thro' our Lord Jesus, &c.

Post-communion.

WE beseech thee, O Lord, that we who have assisted at these holy mysteries, may find help in their prayers, whom we honour in this solemnity. Thro' our Lord Jesus, &c.

Of a Bishop.

Collect.

GRANT, O Lord, we beseech thee, that this solemnity of thy holy bishop N. may be to us an increase of devotion, and a help to secure our happiness. Through, &c.

Secreta.

MAY the festival of this thy servant be to us a spiritual comfort, that being

here met in thanksgiving for his virtues, we may be sensible of the effect of his prayers. Through our Lord Jesus, &c.

Post-communion.

O GOD, the bountiful rewarder of all that faithfully serve thee, grant that, by the prayers of this holy prelate, we may obtain of thee pardon of our sins. Through, &c.

*Of a Confessor.**Collect.*

O GOD, who art pleased to refresh our souls in the yearly solemnity of thy holy servant N, grant in thy mercy, that as we keep this festival, we may imitate his virtues. Through our Lord Jesus Christ, &c.

Secreta.

WE offer thee, O Lord, a sacrifice of praise in memory of thy saints, and
we

we hope, by this holy victim, to be delivered from all evils, past, present and to come. Through our Lord Jesus, &c.

Post-communion.

WE beseech thee, Almighty God, that we, who have here offered to thee, the holy sacrifice of thy only Son, may by the intercession of thy blessed servant N. be delivered from all adversities. Through, &c.

Of a Virgin or Widow.

Collect.

HEAR us, O Lord, our salvation, and as we celebrate the festival of thy holy servant N. so may we find the benefit in the exercise of our devotion. Through, &c.

Secreta.

ACCEPT, O Lord, this oblation we make thee in this solemnity of thy

faithful Servant N. in whose prayers we hope to find assistance. Through our Lord Jesus Christ, &c.

Post-communion.

THOU hast blest thy people, O Lord, in the acceptance of this holy victim; grant we may be now assisted by her prayers, whose memory and virtues we this day honour. Through our Lord Jesus Christ, &c.

For the Faithful departed.

On the Day of one's Departure.

Collect.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee, in behalf of thy servant N. whom thou hast now called out of this world, that thou would'st please to secure his soul from the hand of the enemy, and not forget it for ever: but command thy
angels

angels to receive and conduct it to paradise, that for his hope and faith in thee he may escape the pains of hell, and enter into everlasting joys. Through our Lord, &c.

Secreta.

HAVE mercy, O Lord, we beseech thee, on the soul of thy servant N. for whom we offer thee this sacrifice of praise; and we most humbly pray thy divine Majesty, that being reconciled by this peace-offering, he may come to everlasting rest. Through our Lord Jesus Christ, thy Son, &c.

Post-communion.

GRANT, we beseech thee, Almighty God, that the soul of thy servant N. being purified by this oblation, and discharged from his sins, may obtain thy pardon, and be admitted to eternal rest. Through our Lord Jesus Christ, &c.

On

*On an Anniversary-Day.**Collect.*

LORD God of mercy, grant to the soul,
 whose anniversary we now keep, a
 place of refreshment, the happiness of rest;
 and the light of thy glory. Through our
 Lord Jesus, &c.

Secreta.

MERCIFULLY hear our prayers, O
 Lord, which we pour forth in behalf
 of this thy servant's soul, for whom we
 offer thee this sacrifice of praise, on this
 his anniversary-day, and beseech thee to
 receive it into the number of the blessed.
 Through our Lord Jesus, &c.

Post-communion

GRANT, O Lord, we beseech thee, that
 the soul of thy servant, whose anni-
 versary we keep this day, being purified by
 this

this oblation, may obtain thy pardon, and be admitted to everlasting rest. Through our Lord Jesus, &c,

On other Days throughout the Year.

For a Soul departed.

Collect.

HAVE mercy, O Lord, we beseech thee, on the soul of this thy servant, and having delivered it from the miseries of this life, receive it now into thy eternal happiness. Through our Lord Jesus Christ, &c.

Secreta.

MAY the acceptance of this holy oblation effectually move thee, O Lord, to release the soul of thy servant from all its sins, from which none has been wholly free: that by means of this sacrifice, it may partake of thy everlasting mercy. Thro' our Lord Jesus Christ, &c.

Post.

Post-communion.

ABSOLVE, O Lord, we beseech thee, the soul of this thy servant from all its sins, that it may arise at the last day in the glory of thy resurrection, among thy chosen servants. Through our Lord Jesus Christ, thy Son, &c.

INSTRUCTIONS

BY WAY OF

QUESTION AND ANSWER,

Which every one ought to be able to give an account of, before they are admitted to the Sacraments of Penance and Holy Eucharist.

Q. WHAT is the first thing a person is to do that desires to go to the sacrament of Penance?

A. He

A. He is in the first place to beg the grace of God, for the due examination of his conscience ; then he is wholly to apply his thoughts to the looking into the state of his soul, and making his examen.

Q. When he has finished his examination, and called to mind all his sins ; is he upon this now prepared to go to confession ?

A. No, he is not ; for he is first to endeavour to stir up in his soul a hearty sorrow and contrition for his sins ; and by prayers and tears labour to obtain it of God. And having then made a firm resolution of a change of life, he may upon this go to confession.

Q. And having ended his confession, what is he to do.

A. He is to return to his prayers ; first to thank God for the benefit of absolution ; secondly, to beg grace for the putting in execution all his good purposes and resolutions.

Q. And having ended his prayer, may he go forthwith to the holy communion ?

A. No ;

A. No ; he ought to apply himself to a more particular preparation for that holy banquet.

Q. *After he has received, what is he to do?*

A. He is to return to his prayers, both for thanksgiving, and the obtaining the grace of perseverance in all good.

INSTRUCTIONS *for* CONFESSION.

1 *EXAMINE* your conscience with a just and faithful diligence, but without anxiety or too much scrupulousness ; helping your memory by reflecting on your particular inclinations and the circumstances of place, company, employment, &c. and also by the table of sins hereafter.

2. In going to confession, humble yourself by considering the majesty of God, and your own many infirmities and great unworthiness.

3. Let your confession be plain, entire, and prudent ; neither obscuring your faults with dark words, nor concealing any thing of moment, nor using expressions immodest, or prejudicial to a third person.

4. *Excite*

4. *Excite yourself to a true and hearty contrition, detesting your sins for the love of God, and resolving firmly to forsake them.*

5. *For satisfaction, besides your performance of the penance which is enjoined you, you must labour to root out of your heart all inclination to the sins you have confessed. If you have injured any, you must make restitution as fast as you are able; if by your example, or otherwise you have given scandal, or occasion of sin, you must, by contrary virtues, endeavour to recompense the spiritual damage of your neighbours.*

A Prayer before Examination of Conscience.

I Am truly sensible, O God, that I have many ways offended your divine Majesty, and provoked your wrath by my sins; and that, if I obtain not pardon, I shall be cast out of your light for ever. I desire therefore at present to call myself to an account, and look into all the sins whereby I have displeased you: But, O God, how miserably shall I deceive myself, if you assist me not in this work, by

D d

your

your heavenly light! give me therefore at present your grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I know nothing is hidden from your sight: But as for me, I confess I am in the dark to myself: my passions blind me, self-love flatters me. Presumption deludes me; and though I have many sins, which look me in the face and cannot be hidden, yet how many too are there quite hidden, from me, discover even these to me, O Lord; enlighten this my darkness, cure my blindness, and remove every veil that hides my sins from me, that so I may no longer be a secret to myself, nor a stranger to my own failings: that I may never flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my own breast. Come, Holy Ghost, and by a beam of your divine light, open my understanding, that I may have a full view of my sins and imperfections, and thus knowing

ing myself, and sincerely repenting of all my offences, I may know you, and be received again into your favour.

Ejaculations, which may be repeated often before Confession.

JESUS, bring back to my remembrance the sins and wickedness by which I have offended you. Jesus, grant me the spirit of perfect penance, that by contrition, confession, and satisfaction, I may obtain your grace, and thoroughly cleanse my conscience.

Jesus, have mercy on me a wretched sinner, whom you have redeemed with your precious blood.

Jesus, son of David, have mercy on me.

Enter not into judgment with your servant, O Lord; for in your sight no one living shall be justified.

*A Table of Sins to help the Memory, when
we prepare ourselves for Confession.*

Of the Ten Commandments.

I. Commandment.

GIVEN to any creature the honour due only to God. Not loved God above all things. Arrogated to myself any part of the glory in any action, and not giving all to God. Borne overmuch love to creatures. Doubted in matters of faith, Being ignorant of the Creed, the ten commandments, or precepts of the church. Murmured against God on account of my own adversity, or the prosperity of others. Wanted confidence in God. Presumed on his goodness. Despaired of his mercy. Believed dreams, or tellers of fortunes. Consulted fortune-tellers, or gone to cunning men for the recovery of things lost. Used charms or superstitious words or actions, for the cure of diseases, or any thing

thing else. Been ashamed of my religion,
or neglected my duty thro' fear or shame.
Not recommended myself daily to God.
Not conformed my will in all things to
the Divine will.

II. Commandment.

TAKEN the name of God in vain.
Blasphemed God or his saints.
Spoken irreverently of holy things, or
profaned any thing relating to religion.
Sworn falsely, rashly, or in flight, or trivial
matters. Cursed myself, or others, or
any creatures. Broken my lawful vows.
Provoked others so far as to make them
swear, or blaspheme God.

III. Commandment.

NOT kept holy the Lord's day, and
other days commanded to be kept holy.
Bought or sold things not of necessity on
that day. Not heard *Mass*, or been *willingly*
D d 3 distracted

distracted in the time of *Mafs*. Talked, gazed, or laughed in church. Nor cared to hear catholic sermons. Spent the day in dancing, drinking, dicing, carding, &c. Omitting to say my morning; or evening prayers, or other devotions.

IV. *Commandment.*

NOT honoured my parents, superiors, masters. Despised them. Spoke evil of them. Cursed them. Murmured against them. Not prayed for them. Deceived them. Disobeyed them. Not succoured my parents. Been ashamed of them. Made them sad. Not used due reverence to aged persons. Mocked or jested at them.

V. *Commandment.*

PROCURED, desired, or hastened the death of myself or others. Made women miscarry. Borne hatred. Oppressed

pressed any desired revenge. Not forgiven. Refused to speak to others. Given provoking language. Threatened or struck others not under my charge. Made others fall out.

VI. Commandment.

COMMITTED adultery, fornication, incest. Procured pollution in one's self or others. Wanton words, looks, or gestures. Lascivious dressing. Lewd company. Lascivious balls, or revellings, dishonest books. Unchaste songs, kisses, or discourses. Taken carnal pleasure, by touching myself or others. Tried to excite others to impurity. Eating hot meats, or drinking hot wines to excite lust.

VII. Commandment.

STEALTH. Coufenage, or cheating. Deceit in gaming, reckoning, buying, or selling. In the wares, prices, or weights,

weights, bought of such as could sell.
 Taken of such as could not give. Wil-
 fully endamaged another man's good.
 Negligently spoiled them. Run into deb:
 carelessly beyond my power, or without
 purpose of payment. Vexed others by
 unjust law-suits. Not paid my debts.
 Not fulfilled my promises. Kept what
 ought to be restored.

VIII. *Commandment.*

BORNE false witness. Called any one
 by injurious names. Uttered another's
 secret sin. Flattered yourself or others.
 Defamed or dispraised others. Believed
 false reports. Not defended their good
 name. Sowed discord. Opened others'
 letters. Judged rashly. Suspected falsely.
 Listened to others talk to an evil end.
 Concealed a truth to the detriment of
 another.

IX. *Com-*

IX. *Commandment.*

INWARD concupiscence of the flesh, that pass no farther than the mind ; as desiring, or willingly taking pleasure in thinking of those things which are forbidden to be done by the sixth commandment.

X. *Commandment.*

COVETED any thing that belongs to another. Not content with what God hath given me, Greedy of growing rich.

Of the Seven deadly Sins.

I. *Pride.*

PRIDE. Vain-glory. Ambition. Superfluity. Presumption. Boasting! Hypocrisy. Dissimulation. Obstinacy. Curiosity, Flouting, or Scoffing. Contempt of others,

II. *Covet-*

II. Covetousness.

COVETOUSNESS. Niggardlinefs.
 Greedinefs. Miserablenefs. Pitylefs.
 Not given alms, having wherewith. Not
 lent to fome in need. Not contented
 with my own eftate,

III. Luxury or Luft.

Of the fins of luft, fee the fixth command-
 ment.

IV. Anger.

ANGER. Impatience. Haftinefs.
 Rage or Fury. Difdainfulnefs.
 Fretfulnefs. Discontentednefs. Picking
 of quarrels. Immoderate grieving. Se-
 vere correcting.

V. Gluttony.

GLUTTONY. Drunkennefs. Eaten
 more than one meal on faft-days.
 Eaten

Eaten flesh on days of abstinence. Banqueted and feasted above my ability. Intemperate feeding.

VI. Envy.

ENVY. Grieving at another's prosperity, or to hear him well spoken of. Rejoicing at others hurt. Dispraised their merchandise. Interpreted their doings or sayings, in the worst sense.

VII. Sloth.

SLOTH. Indevotion. Drowfiness or sleepiness. Idleness or Laziness. Overmuch seeking my own ease. Inconstancy in good purposes. Neglected things given me in charge. Ingratitude to God for his benefits. Unthankful to my friends and benefactors. Chosen rather to want, than work for my living. Not prayed for the faithful souls departed.

In all which we may not only sin ourselves, but also be necessary to another's sin; either by commanding

324 *Prayer for obtaining Contrition.*

ing, counselling, consenting, or approving; by not endeavouring to binder, by not admonishing; and lastly, by evil example.

A short Prayer for obtaining Contrition.

I Have now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased your divine majesty, and which I am assured, will appear in judgment against me, if I repent not, and by a hearty sorrow, my soul be not prepared to receive your pardon. But this sorrow, O Lord, this repentance must be your free gift, and if it comes not from the hand of your mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of all goodness, and pour fourth into my heart your grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my own misery and ingratitude; and grieve from my heart that I have offended you, so good a God:
permit

permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it be now your gift, descended from you, the father of lights, that so my repentance may be accompanied with amendment and a change of life, and I may be thus acquitted from the guilt of my sins, and once more received into the number of your servants. Amen.

Then let the penitent apply himself seriously to other prayers and considerations, as may be proper for obtaining this contrition of heart, that so, while he asks it of God, nothing may be wanting on his part.

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of your great mercy. I acknowledge and here confess the evil I have done, and am sensible of the grievousness of my sins. You are he my God, whom I have offend-

E e

ed,

ed, against whom I have rebelled, ungrateful and perfidious creature that I am! I have abandoned you to follow my pleasures and passions; for these have I lost your grace; and I who have been created to your likeness, and redeemed by the blood of your only Son, by my sins have made my soul like those monsters of ingratitude, even the infernal spirits; thus have I lost heaven my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of your great mercy. But, above all, I have infinitely offended your bounty; the injury I have offered is so great, that it caused your Son, Jesus Christ, my saviour to suffer death. O my God! how can I worthily deplore so great an evil! who will give water to my head, and a fountain of tears to my eyes, that night and day I may deplore my misery and malice, and do penance for my sins.

ALMIGHTY

ALMIGHTY and eternal God, to whom is due all honour and glory : behold I a miserble and unworthy sinner, who have hitherto lived in ingratitude and rebellion, come to you my creator, my God, my redeemer, my merciful judge, and my saviour, accusing myself, and laying before you all my abominations, by which I have blasphemed your holy name, transgressed your precepts, contemned your will, and defiled both my soul and body. O God, when I behold this my misery, and consider how often I have abused your gifts and blessings, despised your goodness, neglected your service, added daily sin to sin, and preferred myself, my passions, and creatures, before my duty and your commands ; I cannot but condemn myself, as unworthy to lift up my eyes to heaven, or appear in your presence. But whither shall I flee from your face, O Lord, my God ? Where shall I hide myself from your anger ? Is there any that can make my peace for me ? 'Tis only

from your goodness I can expect this blessing: for are not you my father, whose mercies are infinite, whose compassion knows no bounds? And I, tho' unworthy of the name of your child, acknowledge no other father but you my God. Wherefore I make haste to the feet of your mercy, and there prostrate, beseech you, by your almighty power, by your wisdom, by your goodness, to pardon, purify and discharge me from the guilt of all my sins. Receive me again into your favour, and by your grace confirm me in all good, that my soul may be entirely possessed by you, and thus prepared for glory. And that my petition may find acceptance, I appeal to you, sweet Jesus, son of the living God, who have been pleased to take upon you, to be advocate and mediator betwixt us sinners and your eternal father, humbly beseeching you, by that infinite charity which brought you from heaven, to the ignominy of the cross, and by your precious blood which was there spilt, that I may here partake of
the

the benefit of your sufferings, and be cleansed from all my offences; that by your assistance I may sincerely repent and amend all my failings; that thus dying to myself and the world, I may live only to you, and never suffer, either passion or pleasure to divide me from you any more.

ALAS, my God, how is it that I have so often offended you, my father! You, see Lord, there is neither goodness nor health in me; have mercy therefore on me and heal my soul, because I have sinned against you. Heal me O Lord, and then I shall be secure; for in you only is my hope and my strength. Alas, my Lord God, how many and dangerous are my wounds! how great is my weakness and misery, for the curing of which you were crucified and slain! And to whom shall I complain of all these my evils, that are against me, but to you Lord, the saviour and redeemer of my soul? Be merciful therefore to me a sinner: Jesus son of the

living God, have mercy on me for nothing is more pleasing to you, than to have compassion on those that are miserable. Restore me to your favour, receive me again into your friendship, and cast me not off for my offences; for what can I, miserable creature, do but offend? And what can you, O infinite goodness, do but have mercy and spare? Spare me therefore, according to your great goodness, and give me now tears of repentance, that I may mourn for the evils I have committed; give me true and sincere contrition, that I may heartily grieve for having sinned against you, my God, my creator, and redeemer. Soften this my hardened breast, inflame my frozen heart, that I may with sorrow repent, for not loving; nay, for despising, for offending you, my Lord. What shall I do, O God, to serve you, who am so miserable and full of iniquity? I see no hopes of amendment, whilst I behold myself; all my trust and confidence must be in you: help me therefore, O Lord, and be you the strength of my

my soul, that I may now detest and forsake all my past evils: that I may master my passions, reform all my ill customs, and by a true change of life and manners, be entirely united to you, and by you live for ever. Amen.

TO you, O merciful Jesus, in bitterness of soul I come, beseeching you to have compassion on me, and deliver me from my sins. Despise not, O God, the cries of this lost sheep, reject not the sighs of this prodigal child, who desires now to return home to you, and be received again into the number of your servants. I am sorry for all the sins I have committed against you; I detest them all here in your presence; because I love you above all things, and honour you as my God, worthy of infinite love. And for this reason, I now firmly purpose to suffer all evils and even death itself, rather than wilfully consent to sin: I resolve to make an exact confession of all my offences, faithfully to discharge
whatever

whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasion of sin: and if any thing be wanting of true contrition in this my sorrow, may your sacred passion O blessed Jesus, your precious blood and infinite merits, supply all the defects of my weakness; for it is in your death I put all my trust; through you I firmly hope to obtain pardon of all my sins, and grace to overcome my vicious customs, and persevere to the end in these good resolutions I have here made before you. As therefore it is by you I come to the knowledge of my misery, so by you my good purposes and sorrow for my offences must be perfected. May the fire therefore of divine love now inflame my soul, and consume in me whatever is displeasing to your infinite goodness. Sanctify my heart, purify my affections and desires, that dying to myself, I may ever live to you, and depart at length in your grace. Amen.

Such

Such as go to Confession over night, or otherwise have time, may use the following Aspirations, either before or after Confession; and with Benefit to their souls, if they consider and pause a little on them as they go on.

MY Lord, and my God, I sincerely acknowledge myself a most vile and wretched sinner, and unworthy to appear before you; but do you have mercy on me and save me O God, my chief good, how far have I gone astray from you by my sins! how have I dwelt at a distance from you, in the regions of misery, where I had quite lost myself! Most loving father, I have sinned against heaven and before you, and am not worthy to be called your child, make me one of your servants, and may I for the future be ever faithful to you. It truly grieves me, O God, that I have sinned against you; I am heartily sorry for the many times I have transgressed your law: but wash me now from my iniquity, and cleanse me from my sin. I detest
now

now my sins, O Lord, and abhor all my wickedness from the bottom of my heart: I confess my ingratitude and seek refuge in your mercy. Wash me dear Jesus, with your blood, and purify my heart from all the filth of sin: heal my soul that lies maimed and wounded, and despise me not, though so infinitely unworthy. From this moment I purpose to offend no more against your precepts, nor to consent to sin: O let me suffer all pain and infamy, nay, death itself, rather than return to my former wickedness, and live your enemy. Loving father, assist me by your grace, that I may bring forth worthy fruits of repentance, and not suffer my sins to go unpunished. I have wandered like a sheep that is gone astray; but I hear your sweet voice crying after me, Come, dear soul, *thou hast gone after many lovers, but return to me, and I will receive thee yet again,* Jer. iii. 1.

II. Now I begin, O Lord, now I begin to live, not trusting in my own strength, or

in

in the resolutions I make, but in the multitude of your mercies; O God, perfect now your work which you have begun in me. You have given me understanding and grace; but I, wretched sinner that I am, how have I ungratefully abused all your gifts! and yet now with all the tenderness of a loving father, you recall me from sin, and rescue me from hell and everlasting damnation. Alas! my soul is full of anguish and confusion at the thoughts of my many sins, whereby I have offended you, my merciful redeemer; made myself a slave to the devil, and provoked your anger against me. O that I had never transgressed your commandments, nor fallen into so great misery and calamity! O that I had never sinned! Happy those souls who have preserved their innocence, and never lost that grace they received at the baptismal font. Now I resolve by your help to be more watchful over myself, to amend my failings, and fulfil your law. Look on me with the eyes of mercy, O God, and blot out all my sins;
forgive

forgive me what is past, and through the bowels of your infinite goodness, secure me by your most efficacious grace, against all my wonted failings for the time to come. O how slothful and careless have I hitherto been! I have deferred my repentance, rejected your helps, contemned your visits, been deaf to your calls: And now, Lord, what shall I do! and what course shall I take? It truly grieves me from the bottom of my heart, that ever I offended you; but do you vouchsafe to have mercy on me. Sovereign Lord of my life, behold you see there is nothing good in me, nor health in my soul: I am miserable and blind; and without you, O God, I can do nothing.

III. My sins are exceeding great and numerous, and I am most unworthy I confess, O Lord, of all your mercies; but your goodness however is above all my offences. You yourself have declared to us O Lord, that there is joy in heaven for a sinner that does penance. Give me your grace truly to repent, and let heaven rejoice in my amendment.

amendment. Is it not you my God, who wills not the death of a sinner, but that he be converted and live? Give then that spiritual life which I want; for behold, O my Lord, I desire to live. You are come, O my dearest redeemer, not to call the just, but sinners to repentance: Behold here a miserable sinner be-fore you, draw him powerfully to you. *Have mercy on me, O God, according to your great mercy! and according to the multitude of your tender mercies, blot out my iniquity.* Sprinkle me with your most precious blood, and I shall be made whiter than snow. *Create in me a clean heart, and renew a right spirit within my bowels.* Dear redeemer of my soul, how long do you turn your face away from me, and bring no relief to my sorrows! behold the prodigal child, nay, worse than the prodigal: but do you vouchsafe to have compassion on me, my father; cloath me with your grace, and receive me into the arms of your mercy. Let not your precious blood be spilt in vain, my dear Saviour; but now may it bring forth in me the fruit of a sin-

cere repentance, and open me a way to everlasting life.

IV. How great is your goodness, O Lord, who has so long spared this unworthy servant, and with so much patience waited for his amendment! What return shall I make for this your infinite mercy! but I ask this one mercy to be added to the rest, that I may never offend you more. This one thing I earnestly beg of you: hear me, O Lord, and may I for the future ever renounce my own ways to follow yours. Come, Lord, into my heart, and cast out from thence whatever you know profanes or defiles this your temple. Destroy and root out all that is displeasing to you; and lay in me the foundation of a new life. I confess I have sinned; but if you will, you can make me whole. Heal most loving Father, heal this poor miserable-soul of mine. O that I were free from all vice; O that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed, and orderly both within and without

without! But when shall I be thus happy, when thus pure in your sight! Lord, I will labour and take pains to reform myself, and I beg your assistance for this work: but if I find not that good effect as I desire, I will still go on in my duty, and wait with patience and humility, till you shall please to give a blessing to my endeavours: help me, O Lord my God, and have compassion on this sinful soul. Amen.

Besides these, or the like prayers, those who have capacity and parts, may do well to stir themselves up to contrition, by a serious consideration of the many enormities and indignities of sin. 1. As it is a rebellion against God. 2. A detestable ingratitude. 3. A contempt of his holy will, and preferring our own wills before the will of God. 4. As it is a horrid offence and injury against God, for which no creature, either man or angel, can make satisfaction. 5. As to the dreadful effects of sin in heaven, in earth and hell, in angels, in man, nay, even in God himself, whilst it was for this the Son of God became man, and suffered the death of the cross. Who then can sufficiently deplore so great an evil?

At Confession.

THE penitent being come to his spiritual director, is to kneel down with his face towards the side or back of the seat, and having made the sign of the Cross, ask his blessing, saying, *Benedic, or pray give me your blessing; then begin the Confiteor in English or Latin, till he comes to these words, mea, maxima culpa, thro' my most grievous fault; and so, without any other preamble, make his confession thus: Since my last confession, which was a week, fortnight, or a month ago, I accuse myself, that* ——— *And having sincerely and briefly declared all he can remember, he may conclude thus: For these and all other my sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, penance and absolution of you my Ghostly Father. Then humbly bowing down, go on with the rest of the Confiteor; ideo precor, &c. therefore I beseech the blessed Virgin Mary, &c. Having thus finished what belongs to his part, let him attentively give ear to the advice of his director, and when he gives him absolution, endeavour to humble his heart with all possible sorrow and contrition.*

IVhen

When the priest puts his hand over or upon your head, he pronounces the words of absolution, by virtue whereof, your own good disposition concurring, you have remission of your sins by the inward working of the Holy Ghost, from and by whom the priest hath this power: wherefore now lift up your mind attentively to heaven, humbly expecting the grace of this sacrament, and inwardly say as follows:

A Prayer at the receiving of Absolution.

O MERCIFUL God, as at the words of your angel the chains fell off from the feet of St. Peter, and he immediately was restored to liberty; so grant, dear Lord, that by the words of this holy sacrament, pronounced by your priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

Jesus, son of David, have mercy on me.
God be merciful to me a sinner.

You who suffered for me, have mercy on me.

Prayers after Confession.

I RETURN you, O loving father, all the thanks I am able, for that you have admitted me to this sacrament, and letting your mercy take place of your justice, have cast all my sins out of your sight. Give me now your grace, O Lord, that by a sincere and perfect contrition, my repentance may be like that of David and Peter, that my offences being now remitted, I may hereafter continue faithful in your service. But this must be the work of your divine assistance, for without you my soul will remain barren, hard, and dry like earth without water. I am truly sensible of my own weakness, and being destitute of all that is good, or can any ways be acceptable to you; the only comfort and confidence I have, is to lift up my eyes to my dear redeemer, and offer to you, my God, his tears and sufferings; that your justice being satisfied with this oblation, you may open to me the gates
of

of mercy, and receive me into your favour. Look on me with the eyes of pity, and have compassion on my miseries, O meek and merciful Lord; strike this my hard and stony heart, that it may break forth into a fountain of healing waters, the waters of true contrition, with which my soul may be cleansed and purified. Perfect the work you have begun in me, for I am your creature, and grant the confession I have made may find acceptance in your sight; and that whatever is wanting in it, through my weakness may be supplied by your goodness and mercy: your mercy I implore, and by it beg pardon for all my sins; here firmly purposing in your presence to avoid all that may be displeasing to you, and with all diligence to apply myself to the practice of virtue: and I hope you will not deny me your assistance. O Lord, since you have promised never to forsake those that trust in you; permit my heart to be no more seized, and blindly carried away with the follies of this life: permit me no more to experience
my

my own weakness in my wonted relapses; it is high time I should be now converted from my evil ways, forsake my errors, and amend my failings, since hitherto so many days and years have gone away in good purposes, but with very little improvement of my soul. Command therefore, O sovereign Lord, this my rebellious heart, and force it to a compliance with your law; break all my passions, rule my affections, direct my desires, strengthen all my good endeavours, and give ear now to this your unworthy servant; let not my wickedness make you forget your goodness; for though my sins call for justice, yet you have still mercy, whereby you can save, and once more receive me into your grace, my God, my Lord, and all my hope, who lives and reigns for ever and ever.

O God of mercy and pity, having now through your gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could think

think of, to your minister, I most humbly beseech you to accept this confession, and forgive me all my trespasses, as well those I have forgot, as those I remembered. Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest; firmly purposing, through your grace, never any more to offend in them; especially, O my most merciful and bountiful Saviour, give me grace to withstand those temptations with which I am most offended, and to avoid all the occasions of offending you for the future. I hope through your grace and firmly purpose by your merciful favour, never to consent to any mortal sin, from which I humbly beg you to preserve me whilst I live. And as for my venial sins and imperfections, I resolve to strive against them, and trust in your goodness, I shall at length amend them. For this end grant me your grace, sweet Jesus, happily to begin and end the day by offering you all my actions, that it
may

may ever be employed to your glory. As to the penance enjoined me, I humbly beg your assistance for the remembering and performing it as I ought; and that I may never forget my resolutions, nor lay aside my endeavours, nor change my life, till I become a true penitent, and put on the new man; that so, through the merits of your blessed passion, I may here obtain full forgiveness of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who, with God the Father, and the Holy Ghost, lives and reigns, world without end. Amen.

A Method of Examination of Conscience, for such as confess often, according to the three-fold Duty we owe. 1. To God; 2. To our Neighbour; 3. To ourselves.

I. In relation to God.

HAVE you, through your own fault, omitted your morning or evening prayers, or neglected frequently to examine your

your conscience? Have you prayed negligently, and with wilful distractions? 2. Have you well spent your time, especially on Sundays and holidays, not in lazy lying in bed, or any sort of idle entertainment, but in reading, praying, or other pious exercises; and taking care that those under your charge have done the like, and not wanted any instructions necessary for their condition, nor time for prayer, or to prepare for the sacrament? 3. Have you spoken irreverently of God, and holy things? Have you not taken his name in vain, nor told untruths? 4. Have you omitted your duty for human respects, interest, complaisance, &c.? 5. Have you resigned your will to God in troubles, necessities, sickness, &c.? 6. Have you faithfully resisted all thoughts of infidelity, distrust, presumption, impurity, &c.?

II. In relation to your Neighbour.

1. Have you disobeyed your superiors, murmured against their commands, or spoken

spoken contemptibly of them? 2. Have you been troubled, peevish, and impatient, when told of your faults, and corrected by them? Or have you scorned their good advice, and censured their proceedings? 3. Have you offended any by injurious or threatening words or actions? 4. Or lessened their reputation by any sort of detraction, and whether in any matter of concern? 5. Or spread any report, whether true or false, that exposed your neighbour to contempt, or made him undervalued? 6. Have you by carrying stories backward and forward caused discord and misunderstanding betwixt neighbours? 7. Have you been froward or peevish towards any, in carriage, speech or conversation? 8. Or taken pleasure in angering and mortifying them, and provoking them to swear, curse, or any ways offend God? 9. Have you scorned or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending others under your care? or have you been wanting in giving
just

just reproof? 11. Have you had charity to bear with their oversights and imperfections, and give them good counsel? 12. Have you been solicitous for all under your charge, and duly provided both for soul and body?

III. In relation to yourself.

1. Have you been ever eager in following your own will, in defending your own opinion in things indifferent, dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or given way to thoughts or vanity? 3. Have you indulged yourself in overmuch ease, or anyways yielded to sensuality? 4. Has your conversation been edifying and moderate? or have you been froward, proud, or troublesome to others? Have you spent overmuch time in play, useless employment, and thereby omitted, or put off your devotions to unseasonable times?

Besides this orderly help for the better making your confession of smaller and daily sins; it be-

hoves you to consider with great care, whether any of your thoughts, words, or deeds were attended with any particular malice, for then must you so expresse them.

If such as confess often fall into any of the more grievous sins, not here mentioned, their memory will easily suggest them; since it is impossible for a soul that is tender, to forget any such grievous offence, which afflicts it, and is as a weight upon it. And therefore it may not be necessary for them to turn over longer tables of sins, which are chiefly intended for general confessions.

INSTRUCTIONS

FOR THE

MORE WORTHILY RECEIVING

OF THE

HOLY EUCHARIST.

AS often as you shall eat this bread, and drink this Chalice, you shall show

the death of our Lord till he come.
1 Cor. xi. 26.

Therefore whoever shall eat of this bread,
and drink the Chalice of our Lord un-
worthily, he shall be guilty of the body
and blood of our Lord. Ver. 27.

But let a man try himself, and so let him
eat of that bread, and drink of that
Chalice; for he that eateth and drinketh
unworthily, eateth and drinketh con-
demnation to himself, not discerning the
body of the Lord. ver. 28. 29.

*This trial, which the Apostle requires of us
by these words, let a man try himself, consists
principally in four points.*

1. Faith, before all things, is necessary
to him who is to receive the holy com-
munion, that is, he must first believe the
real presence of the true body and blood of
our Saviour Jesus in this sacrament; since
he himself, by his own infallible word,

hath assured us thereof, saying of this holy sacrament, This is my body, and, this is my blood.

2. Penance or repentance, that you may acknowledge your sins with all your hearts, and have unfeigned sorrow for them, truly confessing them to the priest, and firmly purposing not to commit any sin hereafter; and that forsaking all rancour and malice, you may be reconciled to those who have offended you, or whom you have offended.

3. Modest and decent behaviour, and a countenance that becomes a christian; whereby it is required, that none presume to approach to this great mystery but fasting, and with modesty, humility, and zeal.

4. Devotion, and a heart not taken up or troubled with worldly affairs: that you may be able to recollect your mind, and employ your thoughts in holy meditations, considering

considering and admiring the incomprehensible goodness of almighty God; that he, being of so great and infinite majesty, should become obedient to his heavenly father, even to death, to give us life; that by these and the like meditations and prayers, you may be moved to love God above all things, and to give him most hearty thanks for so great benefits, desiring him most humbly and earnestly, that the merits of his most bitter passion and death, may be applied to the comfort and salvation of your soul.

A Prayer, by way of Preparation for Communion.

O Lord Jesus Christ, who has said unless you eat the flesh of the Son of man, and drink his blood, you shall have no life in you, grant that we may so partake of these sacred mysteries here, that hereafter we may have eternal life.

But you have likewise said by your apostle, He that eats and drinks unworthily, eats and drinks judgment to himself: Preserve us then from this dreadful misfortune, and give us those dispositions which you require. And as you invite us to your sacred table, clothe us with the nuptial garment of faith, hope, and charity, that we may be found pleasing in your sight. I firmly believe that in these sacred mysteries, you my Saviour and Redeemer, Jesus Christ, are truly and really present, and give yourself to all who approach to you. I desire to be made partaker of these blessings, but the remembrance of my sins alarm me, the sense of my own unworthiness keeps me back. O Lord, I am not worthy that thou shouldst enter into my house, speak only the word, and my soul shall be healed. But though the sense of my own unworthiness alarm me, the knowledge of your goodness encourages me; my sins are multiplied and very great, but your mercies

cies are greater than my iniquities, you can forgive more than I can offend. Though I have committed that for which you may condemn me, yet you have not lost that whereby you can forgive me. Let the remembrance of your own goodness move you to compassion; let that precious blood which was shed for me plead in my behalf. Of myself I am nothing but misery and sin, but you are the source of life and grace. Heal my miseries and forgive me my sins. It is on your infinite power and goodness that I rely, let the infinite merits of your passion be my security. Not to us, O Lord, not to us, but to thy name give glory. Give us that faith without which it is impossible to please you; that hope which will support us in every danger and temptation; that charity without which we cannot abide in you; that through the merits of your passion and death, we may obtain eternal life, who with the Father and the Holy

Holy Ghost, lives and reigns, one God,
world without end, Amen.

An Act of FAITH.

MY Lord and Saviour Jesus Christ, I
firmly believe that you are really
present in the blessed sacrament; I be-
lieve it contains your true body and blood,
accompanied with your soul and divinity;
I acknowledge these truths; I believe these
wonders, I adore your power, which has
wrought them; I praise your infinite good-
ness, that has prepared them for me; and
with David, I say from the bottom of my
heart; *I will praise thee my God, with my
whole heart, and I will recount all thy ad-
mirable works; I will rejoice in thee, and
bless thy holy name.* In this faith, and
with this acknowledgment, I make bold
to approach at present to this adorable
banquet, where you bestow on me this
divine food of your body and blood, that
you may fill me with yourself and your
Holy

Holy Spirit. O Jesus, grant that I may approach to you, with that true sense of reverence and humility, which is due to your infinite majesty. Who am I, my God, that you should work such great wonders for my sake? Vouchsafe, at least, that I be not altogether unworthy of them, and that at present I may receive you with a pure heart, a clear conscience, and a sincere and true faith. Pardon me my sins, which have rendered me most unworthy to approach you. I detest them all from the bottom of my heart, because they are displeasing to you, my God; I here renounce them for the future, and I promise to be faithful to you. Go on then, my soul, raise thyself up to go and receive thy God, and with him to receive all the favours he has prepared for thee in this divine sacrament.

Of

Of HOPE.

IN you, sweet Jesus, I place all my hope, because you alone are my salvation, my strength, my refuge, and the fountain of all my good: and were it not for this confidence I have in your merits, and in your precious blood, with which you redeemed me, how could I presume to partake of this banquet! Encouraged therefore by your goodness, behold I come to you, as a poor and infirm sheep to its pastor, as one sick to his physician, as a condemned criminal to his powerful intercessor; that as the true shepherd of my soul, you may strengthen me; heal me as my physician; and as my merciful advocate, deliver me from the sentence of death. This abyss of nothing, which I am, calls upon the abyss of goodness, which you are: for though my sins are many, and very grievous, yet all these are light and as nothing, if compared to your mercy, and the infinite ransom

son of your blood. 'Tis in this then, Lord, I put all my trust ; and I am pleased, that in me there is nothing wherein I can hope, that so I may put my whole trust in you. Have pity therefore on me, my Jesus, and save me, for you forsake none that hope in you.

Of CHARITY.

HOW great was the force of your love, my redeemer, when being to go out of this world to your eternal father, you provided for us this divine banquet, enriched with the sweetness of heaven, and delight of angels : 'Twas a wonderful effect of your goodness, so to humble yourself for our redemption, as to take upon you the infirmity of our nature. And is not this an infinite excess of love, to leave us your body and blood for the food and nourishment of our souls ; that so, as you did unite to yourself our humanity, we might be partakers of your divinity!

nity! For this your infinite love to us, I desire to love you, my Jesus, who are my only comfort in this place of banishment, the only hope of my infirm soul, and above all the happiness I can enjoy in this life. I love you, my God, with all my heart, with all my soul, and with all my strength; and, I wish, that as every moment is an increase of my life, so it may be of the love I have for you: this it is I desire with all the affections and powers of my soul, that as all is due, so all may be returned to you, for this divine food, which is our refreshment, support, and strength, our armour and defence in all our miseries. And that this my love may never cease, inflame my heart with the fire of heaven, and there may it ever burn, till nature and corruption being weakened and consumed, I may at length be transformed into you. Come, my Lord, release me once more from the bonds of sin, and prepare me for the blessing you are now bestowing on me.

Of DESIRE.

AS the tired hart thirsts after the fountains of water, so does my soul after you my Saviour, my Lord, and my Jesus; it longs to come and drink of those fountains, which your love has opened for my comfort and relief. Tired therefore with my own evil ways, I now return hungry and thirsty; I cry aloud after you: have mercy on me, O son of God, and give me to taste of your banquet, that my soul may be refreshed. O that I had the affections of the blessed spirits above, that my soul might truly thirst after you, the fountain of life, fountain of wisdom, fountain of eternal light, the impetuous torrent of celestial happiness! O that my soul did truly hunger after you, the bread of angels, the food of blessed souls, that all that is within me might be delighted with the taste of your sweetness! I desire to receive you my only good, my

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God

God and Saviour, whom I love above all things, whom I desire to entertain within my breast with the devotion and affection of those your chosen servants, who sit at the table of bliss. And however I have been wanting hitherto in my duty, and been unjust to you, in misplacing my affections, I now here put a stop to my folly and weakness; and it is my hearty request, that for the future my joy, my relief, my treasure, my rest, may be entirely in you. May I never desire any thing out of you; may all other things seem contemptible and nothing without you, my God, my delight, and the only center of my heart.

Of THANKSGIVINGS.

WHO am I, my God of infinite goodness that you should admit me to partake of this bread of angels? Whence is it that I have found such favour in your sight, as to be the subject of this your unspeakable mercy?

mercy? Come all ye angels and saints of God, and I will tell you how great things our Lord has done for my soul: he has raised me out of the dust, and delivered me from the bonds of sin; he has bidden me be full of comfort, and not to fear, for that he will be my support and my strength: and tho' I have most unworthily forsaken him by my repeated follies, he calls me yet again; and now, behold, invites me to eat the bread of life, that as he has made me, so I may ever live by him. What thanks shall I give you, O merciful Jesus, saviour of the world? What shall I return you for all you have done for my soul? If a man give all he has in acknowledgement of your love, it is all as nothing: however, I have one request to make, for you are good and merciful, and know my poverty; that you would vouchsafe to accept the little offering I bring you in all the sincerity of my heart, saying with the holy spouse, my beloved to me, and I to my beloved. You have mercifully given yourself to me, for the food of

my soul: and now behold, I offer to you all that I have, all that I am, all that I possess; to you I make a full surrender, that being wholly yours, I may now no longer have a part in myself.

Of FEAR.

BEING now invited by you, my dear Jesus, and my chief good, to come and partake of your banquet; I could willingly obey your call, and receive you with all the love and affection of my soul; but behold the more I think of this happiness, the more I tremble at the sight of my wickedness; my sins are always before me; and when the voice of St. Paul strikes my ears, *He that eats and drinks unworthily; eats and drinks his own damnation*, how can I chuse but tremble, and be wholly seized with dread when I think of approaching to your table? Alas! If I give myself but the liberty to think, I am wholly lost within my own thoughts, and confounded to consider,

that

that having so often received this divine food, I am yet so frail and miserable; I have yet a heart so little fixed on you, that it is ever wandering amidst vanity and folly; and seems rather fond of the empty satisfaction of creatures than of you, my only happiness. I have often resolved to amend, and as often pretended to make a new covenant, receiving your blessed body as the pledge of my engagement; and yet where am I still, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned; my affections depraved? And yet, O God, how little care do I take to recover myself from this misery, and return to you, to whom I have so often promised to be faithful! 'Tis the thoughts of this which straiten me on every side; and it is for this I fear, Lord, that what you have mercifully ordained for my salvation, I should now receive to my judgment and condemnation. What then shall I do in these difficulties? Shall I fly from before your face like despairing Cain? Or shall

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I hide

I hide myself with Adam, because at the hearing of your voice, I see myself poor and naked of all that is good? No, my God, I will rather chuse to run to you for succour and refuge, because I know your mercy exceeds my misery, and your goodness is above all my wickedness: if I am defiled, infirm, and naked, you can cleanse me, cure and cloath me. To you therefore I come, my God, with fear and trembling, I take shelter under your goodness; still hoping that, notwithstanding all my wickedness, you will pardon all my iniquities, heal my infirmities, and cloath me with your grace. For this end, O Lord, disengage at present my heart from all that distracts me in my duty, and divides me from you; for I own, that in all that tempts me there is nothing but vanity and affliction of spirit. May my soul now no more relish any other sweetness, but of your presence; let the taste of this be its only delight, may it now admire nothing but the greatness of
your

your infinite love, and look for no other content but in you the God of my heart.

Of HUMILITY.

O IMMENSE, powerful and incomprehensible God, who am I, that you should vouchsafe thus to come to me, to be my food, and take up your habitation within my soul! 'Tis in this I conceive something, how infinite your goodness and mercy is, and how great my misery and ingratitude. You are king of kings, and sovereign lord over all powers, at whose presence the earth trembles: you are the fountain of holiness, in whose sight the angels are not pure: you are the sun of eternal day, who dwells in light inaccessible: and I, what am I, but a poor worm of the earth, subject to many miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of eternity? How then shall I dare to come to you, who am thus miserable

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ble and unprepared? With what confidence shall I appear before you, most just Judge, in whose presence the pillars of heaven shake? I, who by my sins have found how to go away from you though you are in every place: I, who have polluted my soul, espoused to you in baptism, with filth and wickedness, abandoning you my maker and redeemer, for the love of vanity and deceitful delights! You indeed have raised me out of nothing, and by your grace plentifully provided me of all means for being eternally happy; and how ill a return have I made for this blessing, by my own follies, living in sin, and not at all solicitous to please you. You have prepared me a banquet of heavenly sweetness, and I have longed after the flesh pots of Egypt.—And yet still, O my God of infinite goodness, behold, I come to speak to you my Lord, being nothing but dust and ashes: receive this your unworthy servant, and look on me with the eyes of compassion and mercy, since with so much love and solicitude you have waited for my conversion.

conversion. Now I am sensible, O my God, that without you I am nothing; without you I can do nothing; and if you help me not with your grace, there is neither life nor salvation for me: cast therefore all my sins out of your sight, and with the tenderness of a loving father, open your arms to receive a child, though unworthy, who comes to return to you; make me effectually experience the truth of your prophets' words, That a sacrifice to God is an afflicted spirit, and that you will not despise a contrite and humble heart.

A Prayer before receiving.

WITH fear and trembling I approach to this banquet, O Jesus, having nothing to trust to but your goodness and mercy, being myself a sinner. Therefore, O merciful God, and dreadful majesty, I come to you, the fountain of all goodness, I make haste to you that I may be healed, I fly under your protection, hoping you will

will be my saviour, though I dare not stand before you as my judge. To you I lay open all my wounds, to you I discover all my shame. I confess my sins are many and great, which makes me fear; but I hope in your mercies, which are infinite. Look therefore on me with the eyes of compassion, O Lord Jesus Christ, eternal king, God and man, who were crucified for the sins of men. Give ear to me, who put all my trust in you: have mercy on me full of misery and sin, you fountain of goodness, that can never be exhausted. Hail, saving victim, who for me and all mankind were offered on the cross. Hail, generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Remember your creature, O God, whom you have redeemed by your blood. I am truly sorry for my offences, and I heartily desire to amend. Take away therefore all my sins, blot out all my iniquities, that purified in soul and body, I may worthily approach to the holy
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of holies; and grant that this your precious body and blood, which I now design, though unworthy, to receive, may be the forgiveness of my sins, a full discharge from the guilt of all my crimes, a victory over all ill thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

Another.

ALMIGHTY and everlasting God, I come to the adorable sacrament of the body and blood of your only Son our Lord Jesus Christ; I come as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal glory, as one poor and distressed to the Lord of heaven and earth. And I beseech you in the excess of your infinite bounty, that you would vouchsafe to heal my infirmities, wash away all that defiles me, remove all my blindness, relieve my necessities,

necessities, and cloath me with your grace, that I may receive you, the bread of angels, king of kings, and lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be for my soul's salvation; grant that I may so partake of this blessed body, which he took of the Virgin Mary, that I may become a living member of his mystical body: grant, most loving father, that this your beloved Son, whom I now desire to receive, under the veil of bread, I may one day enjoy in the full possession of his presence, and behold him face to face, who lives and reigns with you, in the unity of the Holy Ghost, world without end. Amen.

Preparative Points to be meditated upon.

NOAH was an hundred years in preparing the ark to save himself from the flood, and yet I, unhappy sinner, scarce take pains one hour to prepare myself to receive

ceive my redeemer, that I may be safe from eternal misery.

Moses made an ark of incorruptible wood, and gilded it over with gold, for the keeping of Manna; and do I presume to place the true Manna, of which that other was but a figure, in my breast, whilst it is corrupted with sin, and void of the ornament of virtue and good life?

Solomon was seven years in building the temple, and preparing an habitation for Almighty God, where I scarce set apart half an hour to prepare the temple of my heart, that the same God may make his abode in it.

At Receiving, say with the Priest thrice,

Lord, I am not worthy that thou shouldst enter into my house; but only speak the word, and my soul shall be healed.

The Behaviour of Body in receiving the blessed
SACRAMENT.

CHRISTIAN modesty and decency of dress is necessary at all times, but particularly so when you approach the sacraments. Observe this, and avoid that indecent behaviour of some, who at the very moment of communion are busied in pulling off their gloves and bonnets, and putting on their hoods to the great disturbance and distraction of themselves and others, and not without disedification to many.

2. Let the tongue touch the inner side of the lip, to receive the host, and bring it into the mouth; which being reverently held on the tongue, till it be moistened, so as to be let down into the stomach without chewing, or raising it to the roof of the mouth.

3. Let the whole body be erect, without any motion or sighing, striking the breast, or vocal prayer; to prevent all irreverent touching the lips with the sacred host.

4 After

4. *After receiving, return devoutly to your prayers, and for about a quarter of an hour abstain from spitting.*

Prayers after Communion.

I GIVE you thanks, eternal Father, for that of your pure mercy, without any deserts of mine, you have been pleased to feed my soul with the body and blood of your only Son our Lord Jesus Christ. And I beseech you, that this holy communion may not be to my condemnation, but an effectual remission of all my sins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, remove all concupiscence, perfect in charity and patience, in humility and obedience, and all other virtues. May it secure me against all the snares of my enemies, visible or invisible; prudently moderate my inclinations both carnal and spiritual; closely unite me to you the only and true God, and happily settle me in un-

changeable blifs. And I now make it my hearty request, that you will one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where you with your Son, and the Holy Ghost, are the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord, Amen.

Another.

WOUND now, dear Jesus, my heart, and all that is within me with your love and perfect charity, that my soul may languish and melt away with the desires of you; may all my affections be fixed on you the eternal good; may my thoughts ever dwell in your mansions of happiness, and my soul now long to be dissolved and be with you. Grant, O my God, that my heart may now ever hunger after you, the bread of angels, the banquet of blessed souls, our daily and divine bread, abounding in all sweetness that can possibly delight the taste. May
my

my soul now delight and feed on you, and my bowels be filled with your sweetness, who are the bliss of the angels: may my soul ever thirst after you the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God: may it ever desire you, seek you, find you, and go on till it happily come to your presence. May its thoughts be always on you; of you may it speak, and perform all its actions to the praise and glory of your name, and this with humility and discretion, with love and delight, with ease and affection, and so persevere to the end. Thus may you alone be my hope, my strength, my treasure, my peace, my food, my refuge, my help, my wisdom, my portion and possession, in whom my thoughts and heart may be ever fixed, so as not to be in the power of any creature to divide me from you.

Acts of Praise and Adoration.

BE you blessed, O my God, for the many favours you have now bestowed on me,

and for the blessings with which you have enriched my soul; after the great miseries and want which I have suffered, when by my pleasures and passions, I had departed from you. Was not I most miserably blind, when I sought content and happiness out of you, when by my follies, neglects and indevotion, I removed myself at a distance from you? But your goodness was such, that it withdrew me from the precipice, whither I was running; enlightening me with your rays, and calling me back to you by your grace: You have pardoned me all my sins; and for the accomplishment of all these favours, you have come now to visit me, that you may for ever abide with me and I with you. O my God, be you blessed for all these infinite mercies. Bless our Lord, my soul, and let all that is within me praise and magnify his holy name. Bless our Lord, and see thou forget not the favours he has now done for thee. Bless thy Lord, my soul, who has pardoned thee all thy offences, and cured thy infirmities: who hast preserved thee from death, and crowned thee with the effects

effects of his bounty: who has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and renewing thy forces, grow young like an eagle in the service of thy God? Let your grace then, O Lord, be ever assisting to me; for the experience of my own weakness makes me fearful of myself; and if you support me not, shall not I most certainly fall again? Be you therefore my shield and defence; and for this end give me a firm and constant faith; augment and strengthen it, not only in respect of this mystery, but also in regard of all other christian truths and principles of eternal life; that by the help of this faith, I may overcome all difficulties that shall meet me in my journey to the state of bliss; for it is by such a faith, those who for my example are gone before me, have triumphed over their enemies, have done justice, and obtained the promises.

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Of HOPE.

I Adore you, O infinite greatness, O divine majesty, who fills both heaven and earth, and are adored by all the blessed spirits, angels, and saints, who without ceasing, praise and cry out before you, holy, holy, holy, Lord God of sabbaoth. How is it possible you should stoop so low, as to come to me the most unworthy of all your servants, and desire to dwell within me? If the heavens and the heaven of heavens cannot contain you, how much less this habitation which I have prepared for you? But your goodness, O great God, knows well how to humble itself, when it is for our good: you know how to conceal the dazzling splendors of your glory, and condescend to our weak capacity, that so you may communicate yourself more freely to us. This you began to do in your adorable incarnation, in which you made yourself like to us so the more forcibly to draw our love to you. And this method you hold
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on in this mystery, in which you give yourself to us for the food and nourishment of our souls; thus more closely to unite us to yourself, and make us aspire to the celestial banquet you have made for the blessed in heaven. O God, grant me your grace, that I may daily more and more long after this eternal banquet, that the desire of enjoying it may make me despise all the goods and pleasures of this life, and labour continually to prepare myself, till I happily be admitted among your guests.

Of Love.

O My God, what return shall I make you for this so signal a favour, and what shall I do to acknowledge it as it deserves! Is it possible I should not continually love you, after this excess of love, which you have continually shewn to me? You have loved me to that degree, as to lay down your life for my sake; and shall not I make this return at least, so as only to live for

Prayers after Communion.

for you? You have communicated yourself at present wholly to me, and shall not I from henceforth be wholly yours? Permit me not, O God, to be ungrateful, nor insensible of this your love, and my own salvation. I desire to love you with all my heart, my God, my Saviour, my strength, my support, my refuge, and my deliverer. You are my God and my all. What is there in heaven or earth I should love besides you? You are the God of my heart, the inheritance and only happiness I pretend to: I have made choice of you, and nothing shall prevail on me to make me change.

An Oblation.

WHAT shall I give you, O my Saviour, as an earnest of that love which I have here now engaged to you? I have nothing worthy of you; and if I had, I have nothing but what is yours on several accounts: but such is your goodness, you are willing to accept from us
what

what is yours already. Wherefore behold I here offer myself to you, my body and soul, which are now sanctified by the honour of your divine presence : I consecrate them both to you for ever, since at present you have chosen them to be your temple ; my body to be employed in your service, and never more to be an instrument of sin ; my soul to know you, to love you, and evermore to be faithful to you. Bless O Lord, the offering I here make you : bless O Lord, this house : permit not that my body be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin ; for my part, I here resolve to serve you with body and soul ; I will take pains to correct their evil inclinations, I will fight against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever may offend you my God.

A Prayer.

A Prayer.

PRESERVE for ever in my soul, O Lord God, this holy resolution you have here given me, and grant me grace faithfully to put it in execution. I can do nothing of myself, and without your assistance: I therefore beg it of you with all my heart, that I may conquer all the difficulties I shall meet with in the way of my salvation. Regard me with the eyes of mercy, have compassion on my weakness, and strengthen me daily with your grace. Glorious virgin, join with me in giving thanks to your beloved Son, who has refreshed my soul with the banquet of his own most precious body, and restored me to his grace. Offer him all the grateful service you did him in your life, to supply the defects of my devotion; and obtain of him that he depart not from me, without leaving his benediction behind him for my soul. Holy angels, ministering spirits of God, behold the only Son of the eternal Father, whom you adored at
his

his entrance into the world; become now petitioners for me, that I may from henceforth serve him with the same spirit and truth, as you did while he was yet on earth, and with the same chearfulness as you now do in his celestial kingdom. All ye men and women, saints of God, see here within my breast your Lord, the beginning and reward of all your good and happiness; and let now your prayers accompany mine to his throne; that by his grace I may follow your steps in the exact performance of every duty, till abounding in good works, I may at length be admitted into your company, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear my prayers, O good Jesus, hide me within your wounds, and there shelter me from all my enemies; let nothing divide me from you: call me at the hour of my death, and

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command

command me to come to you, that with your saints I may praise you for ever. And now, Lord Jesus, I go from you for a while, but I hope not without you, my comfort, my happiness, and all the good of my soul. To your love and protection I recommend myself, as likewise my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into yours. May I be wholly employed in you and for you; and may your love be the end of all my works, of all my thoughts and actions, who lives and reigns for ever and ever. Amen.

Another.

DEAR Jesus, from henceforth we will endeavour more earnestly to become your true and faithful disciples, give us grace to comply with your merciful invitations. Let no danger frighten us, nor difficulties drive us back, but be you our safe-guard in danger and temptation, our
light

light in darkness, our comfort in tribulation. Suffer us not to be destroyed by that watchful enemy, who goes about like a roaring lion, seeking whom he may devour. Direct our wandering steps, and let that strong arm which supported Peter on the water, be stretched out to our assistance, and bring us safe to you. Then may we rejoice with the apostle, and say, we have fought a good fight, we have finished our course, we have kept our faith; as to the rest, there is laid up for us a crown of justice, which the Lord, the just Judge will render to us. Amen.

The following Aspirations may not be unseasonable for such as have Opportunity on the Day of Communion, if said with Recollection of Spirit and Attention.

ENLIGHTEN, O Lord, the eyes of my soul with the light of faith and wisdom, that I may ever look on you, my redeemer. as the way, the rule and example of all my life and actions.

What am I, Lord, and what is my father's house, that you should thus follow me with your blessings? I was created by you and for you, and may you alone ever be the rest and center of my soul. Good Jesus, my hope and only refuge, I here render you thanks for all your sufferings; and beg that I may ever find shelter in your sacred wounds against all my enemies: imprint the memory of them so deep in my heart, that I may love you; and in all my sufferings never forget what you have suffered for me. Take from me all self-love, and give me a perfect love of you; that I may now be more faithful in every duty; and let nothing for the future put me out of my way. O that I could ever remember you, O that I could always think of you only, and love you only! O that my senses were ever shut against all vanity and sin: my mind freed from all fruitless solicitude and care, that I might ever abide in you. From henceforth I will, with all diligence seek you
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my only good ; my desires shall be fixed on you, and all my actions shall be directed to your glory. As for my will, I now resign it into your hands, O God ; desiring that your holy will may be done in me, and by me, both now and for evermore. Be you my instructor, director, and helper in all things ; that I may neither do, speak, think, or desire any thing but what is according to your good will and pleasure.

II. I am your servant, O Lord, give me understanding, that I may learn the way of your commandments, and lay aside all interest besides that of heaven. O sweet Jesus, fountain of all goodness, guide my steps in your paths, and teach me to do your will ; inspire me to take up my cross and follow you. Disengage my heart from all unprofitable solicitude and vain affection, that though I live among creatures, yet I may ever live in you and for you. Give me a true fervour of spirit, and kindle in my breast that fire, which you came to bring upon the earth, that I may find no

rest but in you. How sweet, O Lord, is your spirit; how pleasant to my lips are the words of your mouth; O that I could be ever mindful of them, to fulfil your law! make me die to the world, and all its concupiscences; and let the greatness of your love make all that is earthly appear as nothing to me. Protect me against all my enemies, and in all dangers appear in my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation. Remember you are my father, and have compassion on my poor distressed soul; cloath it with all virtues, and feed it with your grace; for it belongs to a father to take care of his child. In you I live, sweet Jesus, in you I desire to die; both living and dying I will profess, that you are good, and your mercy endures for ever.

III. O sweetness of my heart, and life of my soul, take off my heart and thoughts from all creatures, that all my comfort may be in you. My God and
only

only hope, how long do you permit me to run from you? When will you consume in me all that is corrupt and contrary to your will? Draw me after you, I beseech you, that I may cheerfully run in the way of your precepts. Make me one according to your own heart, and let my soul be now your habitation for ever. Water it with the dew of heaven, and give me a blessing from the land of the living. Wound my heart with your love, that it may now relish nothing that is earthly, but entirely depend on your will. Hail, dear redeemer, I now desire to adore you, with the spirit and affection of all your elect; I commit to your direction all the motions of my soul. O my love and my joy, when will the day of eternity appear, when laying down this weight of flesh, I shall join with your saints in everlasting praise. O sweet light of heaven, inflame my heart with the fire of charity: I offer you all that is within me; let that divine flame consume my bowels.

IV. O that

IV. O that I could now give you, O Lord, all that praise, glory, and honour with which the angels and blessed spirits praise and glorify you in heaven; but because I am unable so to do this, accept at least this my desire and good-will. Deliver me, O God, from every thing that is contrary to your will, and be pleased to dispose my soul as may be for your greater glory. I surrender myself, O my Creator, into your hands; and laying aside all private wishes, I desire to depend on you; as to the whole state of my body and soul, as to offices, places, all accidents, events, and whatever else you shall please to appoint for me. I ask nothing but that your name may be glorified for ever: And if you will please to admit me, though unworthy, to have a share in paying you homage, blessed be your name. If it be more for your honour that I suffer interior desolation, I accept it from your hand, O God; knowing it is for my good whatsoever I suffer in my soul for love of
you

you. O love, how little are you known, how little are you loved! come to me, and infuse yourself wholly into my soul. May the fire of your love, O God, ever burn in my heart, and grow up to such a flame, that it may burn and consume not only the sacrifice, but the altar too. Let nothing be now my comfort, but you my Lord Jesus, and nothing afflict me but my sins, and whatever is displeasing to your divine majesty. O blessed Jesus, life eternal, by whom I live, and without whom I die: grant that I may now be united to you; and that in the embrace of your holy love and divine will, I may rest for ever. When shall I see you, O sweet Lord, when shall I appear before your face? When shall I see you in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with you.

A devout

A Devout Prayer proper in Times of Indulgences, *for the whole State of Christ's Church, upon Earth, and all the Intentions of the Indulgence.*

O Eternal Father of our Lord Jesus Christ, creator of all things visible and invisible, source of all our good: infinitely good in thyself, and infinitely gracious, bountiful and good to us; behold we thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy: we come all in a body at this time, even all thy people upon earth; and we come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our high Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee,

thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who hast sent thy only Son down from thy throne above, into this earth of ours, establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in all peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire, which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all apostolical missionaries, that they

they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders: give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee the king of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world; and give thy blessing to thy inheritance: remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children

children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death : to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour ; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son : O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name ; that all these poor souls may be brought to know thee, love thee, and

serve thee here in thy church ; and bleſs thee hereafter for all eternity.

Look down with an eye of pity and compaſſion on all thoſe deluded ſouls, who under the name of chriſtians, have gone away from the paths of truth and unity, and from the one fold of the one ſhepherd, thy only Son Jeſus Chriſt, into the by-paths of error and ſchiſm. O bring them back to thee and to thy church. Diſpel their darkneſs by thy heavenly light, take the veil from before their eyes, with which the common enemy has blindfolded them ; let them ſee how they have been miſled by miſapprehenſions and miſrepresentations. Remove the prejudices of their education : take away from them the ſpirit of obſtinacy, pride, and ſelf-conceit. Give them an humble and docile heart. Give them a ſtrong deſire of finding out thy truth, and a ſtrong grace to enable them to embrace it, in ſpite of all the oppoſition of the world, the fleſh, and the devil. For why ſhould
theſe

these poor souls perish, for which Christ died? why should Satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition: Charity over hatred, envy, and malice: Purity and temperance over lust and excess: Meekness over passion: and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to

his disciples : a perpetual peace with thee ; a perpetual peace with one another ; and a perpetual peace within ourselves. Grant that all christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories ; of the innumerable sacrileges ; and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare : teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all christian people from the dreadful evil of mortal sin : make all sinners sensible of the misery ; give them the grace of a sincere conversion to thee, and a truly penitential spirit ; and discharge them from all their bonds. Preserve all Christendom ; and in particular

particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famine, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

Besides the above prayer, people may offer up any other approved prayers, as the litanies,

penitential psalms, rosary, &c. or they may hear one or more masses, if they have opportunity; or without any set form of words they may pray mentally: only they must take care to direct their prayers for the intentions of the indulgence they desire to gain.

INSTRUCTIONS after RECEIVING.

A*FTER receiving the blessed sacrament, we ought to have a firm purpose manfully to combat our enemy, and to resist all kinds of temptations; persuading, ourselves, that after such receiving, we have more to suffer than we had before. For to what purpose do we put on armour, but to prepare ourselves to fight? The blessed sacrament being the true armour against all the assaults of the world, the flesh, and the devil.*

*Above all things, take care lest you fall into anger, which is that wherewith the enemy is wont at such times principally to assault us, seeking divers occasions of disquieting us, forasmuch as he knows that our Lord abides not in any unquiet breast. When the devil perceives that every little trifle is apt to discompose us, he is not so solicitous to binder us
from*

from receiving, as to use means to drive away this noble guest out of our souls, and deprive us of his most beneficial presence.

We must not think that God doth us an injury, if he send us on such occasions any kind of cross or affliction, which he permits for our spiritual profit and exercise, to shew us whether or no our sacrifice hath been acceptable to him, and that we may the better view our own progress in virtue.

O what treasure, O what joy, O what assurance of eternal life is it, to have such a guest in the lodging of our hearts, who is joy itself, life itself, and eternal felicity!

THE
LITANY

Of the most Holy Name of JESUS.

LORD have mercy on us. Christ have mercy on us.

Jesus, hear. Jesus, graciously hear us.

God the Father of heaven, *have mercy on us.*

God the Son, redeemer of the world,
 God the Holy Ghost,
 Holy Trinity one God,
 Jesus, Son of the living god,
 Jesus, splendor of the Father,
 Jesus, brightness of eternal light,
 Jesus, king of glory,
 Jesus, sun of justice,
 Jesus, son of the Virgin Mary,
 Jesus, most amiable,
 Jesus, most admirable,
 Jesus, the mighty God,
 Jesus, father of future ages,
 Jesus, angel of the great council,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, lover of us,
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, example of virtues,
 Jesus, zealous seeker of souls,

Have mercy on us.

Jesus,

Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, the way, the truth, and the life,
Jesus, joy of angels,
Jesus, king of the patriarchs,
Jesus, inspirer of the prophets,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, fortitude of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
Be merciful, *spare us, O Jesus,*
Be merciful, *hear us, O Jesus,*
From all evil, *deliver us, O Jesus,*
From all sin, *deliver us, O Jesus,*
From thy wrath, *deliver us, O Jesus,*
From the snares of the devil, *deliver us, O*
Jesus,

Have mercy on us.

From the spirit of fornication,
 From everlasting death,
 From the neglect of thy holy inspirations,
 By the mystery of thy holy incarnation,
 By thy nativity,
 By thy infancy,
 By thy most divine life,
 By thy labours and obedience,
 By thy agony and passion,
 By thy cross and dereliction,
 By thy unspeakable pains and grief,
 By thy death and burial,
 By thy holy resurrection,
 By thy admirable ascension,
 By the coming of the Holy Ghost the com-
 forter,

In the day of judgment,

Lamb of God, who } spare us, O Jesus,
 takest away the } bear us, O Jesus,
 sins of the world, } have mercy on us, O Jesus:

Jesus, hear us. Jesus, graciously hear
 us. V. May the name of the Lord be
 blessed. R. From henceforth, now and
 for ever.

Deliver us, O Jesus.

Let

Let us pray.

O LORD Jesus Christ, who has said, ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you; grant, we beseech you, to us, your suppliants the effect of your most divine love, that we may love you with all our hearts in word and deed, and never cease from praising you. Who lives and reigns, &c.

O GOD, who has rendered the most glorious name of your only begotten Son our Lord Jesus Christ, most worthy to be loved with highest affection by your faithful, and exceeding dreadful to evil spirits: mercifully grant, that all who devoutly honour this sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future the happiness of eternal joy and bliss. Through the same Jesus Christ thy Son our Lord, &c. Amen.

May

May the divine assistance always remain
with us. Amen.

THE
LITANY

Of our Blessed Lady of LORETTO.:

*So called, because it is usually sung in the Church
of Loretto on all Saturdays, and Feasts of the
Blessed Virgin Mary.*

Anth. **W**E fly to your patronage, O holy
mother of God; despise not
our prayers in our necessities, but obtain
our deliverance from all dangers, O ever-
glorious and blessed virgin.

Lord have mercy on us. Christ have
mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of Heaven, have mercy
on us.

God,

The Litany of our Lady of Loretto. 409

God the Son, redeemer of the world,
have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on
us.

Holy Mary, *pray for us.*

Holy mother of God,

Holy virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Pray for us.

Mirror

410 *The Litany of our Lady of Loretto.*

Mirror of Justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comfort of the afflicted,
Help of christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,

Pray for us.

Pray for us.

Queen

Queen of all saints,

O lamb of God, who takest away the sins of the world, spare us, O Lord.

O lamb of God, who takest away the sins of the world, hear us, O Lord.

O Lamb of God, who takest away the sins of the world, have mercy on us.

Anthem.

WE fly to your patronage, O holy mother of God, despise not our prayers in our necessities, but obtain our deliverance from all dangers, O ever-glorious and blessed virgin.

Vers. Pray for us, O holy mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us Pray.

POUR forth, we beseech you, O Lord, your grace into our hearts, that we, to whom the incarnation of Christ your Son

Son was made known by the message of an angel, may, by his passion and cross be brought to the glory of his resurrection: Through the same Christ our Lord. Amen.

Vers. May the divine assistance always remain with us. *Resp.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

Prayers for the King.

Psalms xix.

OUR Lord hear thee in the day of tribulation: the name of the God of Jacob protect thee.

Let him send thee help from the holy place; and out of Sion defend thee.

Let him be mindful of all thy sacrifices: And let the holocaust be made acceptable to thee.

May he give unto thee according to thy heart; and confirm all thy counsels.

We shall rejoice in thy salvation: And
in

in the name of our God we shall be magnified.

May our Lord fulfil all thy petitions:
Now I have known that the Lord hath
saved his anointed.

He will hear him from his holy heaven.

The salvation of his right-hand is powerful.

Some trust in chariots, and some in horses;
but we will call on the name of the Lord
our God.

They have been bound, and are fallen:
but we have risen and been set upright.

O Lord, save the king, and hear us in
the day that we call upon thee.

Glory be to the Father, &c. As it was,
&c.

Vers. O Lord save N. our king.

Resp. And hear us in the day we shall
call upon you.

Let us Pray.

WE beseech you, Almighty God, that
your servant N. our king, who,
through

through your mercy has undertaken the government of this realm, may likewise receive the increase of all virtues, wherewith being adorned, he may avoid the enormity of sin, and being rendered acceptable in your sight, come at length to you, who are the way, the truth and the life : who lives and reigns, world without end. Amen.



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